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MRS. NARCISSA WHITE KINNEY—A MEMORIAL SKETCH.

BY MRS. HENRIETTA BROWN, Albany, Oregon.

IN taking a retrospective view of the important changes constantly going on in our nation, we note especially the large number of prominent men and women that have been taken out of the busy whirl of events during the last decade. Eminent divines, millionaires, merchant princes, broad-minded statesmen and financiers have silently passed to the other shore, leaving for future generations the heritage of good and evil in the indelible impressions they have made upon this old world of ours. Among those who have finished their labors and entered upon their rewards, are numbered many of the great leaders in religious and moral reforms. One by one these champions of the cause of humanity and righteousness have been taken home, and others have been called to carry forward to completion the ideas they had evolved and crystalized into living practical issues.

Among this number may be counted one who in her early years was intimately associated with our church and its interests, whose good works were so far-reaching, and her interest so varied, that it seems a most difficult task to give even an outline of her life; so in this brief sketch we pay only a feeble tribute to her memory.

Narcissa E. White, daughter, of Geo. W. and S. K. White, was born near Grove City, Pa., in 1854. She was the great, great granddaughter of Rev. Matthew Henderson, the pioneer Scotch missionary, of the Seceder branch of the church. Her ancestors on both sides were noted for their intense religious zeal; so she came of sturdy stock and inherited many of the sterling qualities of her forbears. She was received into church membership at the age of fourteen, in Harmony congregation of the United Presbyterian church, by Rev. Sam'l Kerr, who was pastor at that time, of whom she always spoke with affection and reverence. In this congregation her father, grandfather and great grandfather worshiped. A few years ago this congregation built a new church, and this loving daughter showed her loyalty for the home church by placing a beautiful memorial window in the building as a testimonial that here in this spot was the Bethel of all her direct ancestors in this country.

The Grove City congregation was organized largely by the efforts of her family; her father, brother and four sisters signed the call for the first pastor, Rev. W. B. Barr, who bears testimony to the efficient services of Narcissa White while she was a member of his charge. It was she who opened the way for her younger sister, Maria, to equip herself for the work of a medical missionary, and after she had completed her course of study and training, she arranged all the details for her sister's jour

ney to the Orient and cheerfully gave her over to work for the Lord in far away India. And from that time forth the India mission held a warm place in her heart and she gave freely of her means to its support.

Miss White graduated from the State Normal School of Edinboro Pa. with honor, and was immediately elected principal of the Training department, where she taught with great acceptability until her health gave way and she was obliged to give up all work for sometime. During this time the Crusade and its outgrowth, the Woman's Christian Temperance Union, were claiming public attention and were the subject of much discussion. Miss White studied carefully the aims and methods of this new organization and soon became profoundly impressed with the need and importance of its work and at last felt it to be her duty to take up the cause of temperance under that organization. With her a duty known was a duty performed. She gave herself over to the work and at once joined the white-ribbon ranks and was elected president of the Grove City local union. In a short time she was made county president, and so admirably did she manage the county that she was soon called to take a place in the state executive committee as superintendent of scientific temperance instruction. In that position she did an immense amount of work by lecturing, writing and pledging legislators to the support of temperance measurers. She was next appointed a National organizer and lecturer, and in that capacity visited every state and territory in the Union and Canada. Wherever a special campaign for securing temperance legislation was made, Miss White was sent and her persuasive eloquence and wise leadership in many instances led the temperance advocates to victory. She possessed great executive ability, which enabled her to plan not only her own work systematically and well but to develop plans which were far-reaching in both State and National work, so that in the National council her ability was recognized and highly appreciated.

In 1888 Miss White was united in marriage to Mr. M. J. Kinney, of Astoria, Oregon. In him she found one in full sympathy with her public work, heartily co-operating in all her plans and giving her every needed assistance, urging that she continue still in her chosen work. But as her labors had been arduous she decided to rest for a time, and for four years she devoted herself to her home. During this time she was actively engaged in religious, educational and reform work in her home town. She established a mission among the fishermen in her husband's employ and prosecuted it with great success. She also assisted in founding a public library and made several tours through the State lecturing before students in State universities and colleges. She was called "the good saint of art and literature." She lectured repeatedly before summer schools, teachers' institutes, state Christian Endeavor societies, Sabbath-school conventions and other representatives societies.

In 1894 she reluctantly consented to take up again the burdens and responsibilities of official life and was elected president of the Oregon Woman's Christian Temperance Union, in which capacity she served until one year before her death. Mrs. Kinney proved a most wise and efficient leader; her services were freely and cheerfully given and her unselfish efforts inspired her women; gave them courage and won for her a warm place in their hearts. She neglected no opportunity to advance the cause of temperance and righteousness. She was as loyal to the church as to the cause of temperance and whatever she could do to conserve the cause of Christ, or lift up fallen humanity was done, not so much as a duty, but rather as a blessed privilege. Her great heart was full of love and compassion. She was indeed the friend of the outcast and needy and, like her Master, was "touched with the feeling of our infirmaties."

Mrs. Kinney was a gifted woman. As a platform speaker she had few equals; she was eloquent, forcible and convincing. As a conversationalist she was brilliant and charming. She was a born leader, inspiring, energetic and skillful. As a friend she

was loyal, kind, sympathetic and as true as steel. She possessed the many qualities that enter into the composition of a noble, Christian character. Her consecrated life was single-hearted, pure and true and her influence will rest like a benediction upon all who knew her, but especially upon all those who wear the "white badge."

Her illness was of brief duration, only forth-eight hours did she linger after she was stricken. In comparatively good health, she spent an evening in the Lord's house in prayer with His people and then, when seemingly in the height of her usefulness she quietly fell asleep.

"There was no last word of love,
So suddenly on us the sorrow fell;
Her bright translation to the home above
Was clouded with no shadow of farewell;
Her last brief evening closed with praise and prayer
And then began the songs of endless praises there."

WHY SHOULD I JOIN A MISSIONARY SOCIETY?

By Mrs. Narcissa White Kinney.

EGYPTIAN history informs us of a stone statue existing in that country called a Sphinx, with the head of a woman, and which legend tells us, had at certain periods the very bad habit of asking questions, or, as they termed it, propounding riddles, with the worse habit of turning into stone the individual who was unable to solve the riddle propounded.

Now, I do not suppose any member or officer of a Women's Missionary Society, was ever turned into stone, but I do know than many a one has had her missionary *zeal* almost petrified by the ever recurring stream of objectionary questions with which she has been assailed when with "pious thought intent," enrolling tablet in hand, she has sallied forth to secure new members for the society. "Why should I join your society?" is the almost impatient response. "If I have money to give to the heathen, I can give it all through the regular channels of the church—the quarterly church collections." True, sister, but DO you so give it—at least to any generous extent? But supposing you do give liberally, even to thousands of dollars, do you give understandingly? Do you know just what our missionary fields are; what these fields are like; what missionaries are being sent out; what their difficulties; what are their successes? Are you thus enabled to follow every dollar of your money by your earnest prayers—not merely to the collection box, but to the missionary field?

Let me make a confession. I have been in many social prayer meetings and in many homes; have heard women as well as men pray, yet I could easily count on my ten fingers the number of times I have ever heard laymen or women—except those who are members of missionary societies or missionary boards—pray for a special missionary work or a special missionary need. Do not misunderstand me. These good people pray for the *general* missionary cause in such general terms as these; "Lord, bless the missionary cause," "May the knowledge of the Lord cover the earth as the waters cover the deep." But suppose the object of their prayers was something they had very much to heart, would they ever dream of expressing their desire in such a general way? Suppose one of their children were sick, would they be satisfied to remember that it was only one of several *thousand* children sick at that same moment, and so cover all with a general petition: "Lord, bless the world in general with health and recover the sick?" Nay, verily, that *special* child, with a special sickness, would be carried to the Lord. And the very feeling which made it a particular—not a general petition—shows that the mother's supplications were *real prayers*, not mere formal *words*. Such were Paul's prayers for the missionary work of his time—definite, special prayers. But why do not our good, earnest Christian women pray as well as

give definitely and understandingly to and for the various missionary fields? Simply because they know so little about them. But can they not get all necessary information in their homes in the regular church organs—*the United Presbyterian*, *Christian Instructor*, *Midland*, etc? No. Because if these papers were to give all the information necessary, so as to have us thoroughly understand and appreciate the missionary work, they would be chiefly filled with such missionary news and cease to be home church organs. Regarding the excellent missionary information really given in these church papers, how much of such information is read by you women who do not belong to a missionary society? Do you read each week's tidings? Do you read it understandingly? "Own up," as the children say. You know there is no one to see your blushes.

I claim, therefore, that a women's missionary society is simply a "training school" to train the women of the church; first, into an interest on the subject, and, second, by talks and reading to give us a definite knowledge of the work. And if this be the object of the society, it shows how utterly short of the object those women fall who simply pay their monthly dues to the society but never attend its meetings. But is not a women's missionary society outside the church? No more outside it than the Sabbath-school is outside the church.

But if a special missionary society is such a benefit to women, why would it not also be a benefit to men? It would be; and the day when such organizations are formed for men, either by themselves or in connection with the women's society, will see a wonderful impetus given to missionary work. But the trouble is, that few men with their business cares are willing to give time during the week to the study of missionary work, and the Sabbath is already crowded. But does that exonerate us women from our duty? Besides, there is a special reason why women should be instructed in missionary work. Show me a missionary mother and I will show you missionary children—children who, when they grow to manhood and womanhood, will not be too busy to attend a missionary meeting, for they will esteem the body more than meat, and the human soul more than raiment.

Sister, do you belong to a missionary society?

With the assurance in our hearts that our peace is made with God, no gift or thank-offering in our power to bestow, should seem too much to render unto Him.

THE LAMP.

BY SARAH P. MCL. GREENE.

Hast thou a lamp, a little lamp,
Put in that hand of thine?
And did He say, who gave it thee,
The world hath need this light should be,
Now, therefore, let it shine?

And dost thou say, with bated breadth,
It is a little flame;
I'll let the lamps of broader wick
Seek out the lost and cheer the sick,
While I seek wealth and fame?

But on the shore where thy small house
Stands dark, stands dark, this night,
Full many a wanderer, thither tossed,
Is driven on that rock and lost,
Where thou hast hid thy light.

Though but a candle thou didst have,
Its trimmed and glowing ray
Is infinite. With God, no light
Is great or small, but only bright,
As is his perfect day.

The world hath sorrow, nothing more,
To give or keep for thee;
Duty is in that hidden flame,
And soaring joy: then rise for shame
That thou so dark shouldst be.

Rise, trim thy lamp, the feeble past
Behind thee put and spurn.
With God it is not soon or late,
So that thy light, now flaming great,
Doth ever fiercer burn,—

Fierce with its love, and flaming great
In its humility;
Shunning no soul in sinful need,
Fearing no path where He may lead,
Glowing consumingly.

Thou shalt not want for light enough,
When earthly moons grow dim;
The dawn is bnt begun for thee,
When thou shalt hand, so tremblingly,
Thy empty lamp to Him.

THE McALL MISSION IN FRANCE.

By Edward W. Hitchcock, D. D.

THE man who originated this mission and gave to it his name was a Congregational minister, and the pastor of an important church in Hadley, England. His father before him was a Congregational minister of rare intellectual and spiritual gifts, whose fame as a pulpit orator still lives in England, though he died at the early age of forty.

The son may not have inherited his father's eloquence, but in organizing ability, consecration and missionary zeal, few men in any land have proved his equal. From the beginning of his Christian life, he once told me, it was impressed upon his mind that he must some time and some where give himself to distinctly missionary work.

When, in the summer of 1871, on the corner of the Rue de Belleville and the boulevard of the same name, an *ouvrier*, returning from his day's work, said to him in English, "Would that somebody could bring to us a pure Gospel, for we working people are done with the priests to a man of us," he recognized his personal call to mission work in Paris. The man by whose lips the Lord had spoken passed on and was lost in the crowd; but the echo of the voice never died away. He heard it after his return to England as distinctly as St. Paul heard the Macedonian cry, "Come over and help us," and his heart responded, "Here, Lord, am I: send me if thou wilt!" But did the Lord want him? He was fifty years old. He

knew nothing of the French language. Could he master it and use it? Could he reach the people? Could he arrest their attention, win their confidence and hearts and lead them to Christ?

Willing to go but doubting his fitness for the work, he writes to *Pasteur* George Fisch, one of the best and wisest of the French Protestant ministers, and submits to his judgment all the matters involved, resolved to abide by his decision, whatever it might be.

"When I received Mr. McAll's letter," *Pasteur* Fisch once told me, "his letter unfolding his plan of a Paris mission, and his willingness to undertake it if so advised, in my heart I did not believe he could accomplish much. I thought, in the first place, that Parisians, with their keen sense of the ridiculous, would make sport of his broken French; and in the second place I thought that, with their overweening self-conceit, they would not accept instruction, even in religious matters, from a foreigner, and least of all from an Englishman. But when I saw the strong desire of this good man to make the attempt, I did not dare take the responsibility of saying 'no;' so I wrote him to come and try, and promised to help him all I could."

Meanwhile, Mr. McAll was awaiting anxiously and prayerfully the answer to his letter. At last it came—the letter that should decide his future and the organization of one of the most interesting and fruitful missions of modern times. "For a time I did not open the letter," said Mr. McAll, in relating to me the incident. "I held it in my hand, I laid it on the table, I looked at it; then kneeled down and prayed that, as I had resolved to be guided by the counsel of my brother, I might have grace meekly to accept his decision and cheerfully abide by it. Then I opened the letter and read, 'Come!' It was the realization of my hopes, and I went to Paris not doubting but that the hand of the Lord was guiding me."

The first mission hall was opened in Bellville on the evening of the 21st of January, 1872. Little did the man whom God had called dream of the importance and destined growth of the work intrusted to his hands. It was a question seriously discussed between him and Rev. Baron Hart, an English minister then residing in Paris, whether twenty or forty chairs should be purchased for their first hall. A hundred were needed for their second service. Seventeen years after there were 130 different stations, with over 19,000 sittings, scattered throughout Paris and its environs, and in 56 different towns in the provinces.

There are two or three distinctive features of this important mission to which I would call your especial attention.

It is a *mission*—a *mission* in distinction from a *movement*—an *involution* rather than an *evolution* or *development* of forces origi nating and working in the country.

It is an *evangelistic* mission, founded, directed and, for the most part, supported by English and American Christians.

It is *undenominational* in character and aims. Christian people of all names unite heartily and harmoniously in carrying it on.

It does not seek to establish a new Christian sect in France. It does aim, however, to bring the Gospel of the grace of God home to the consciences and hearts of the people, and lead them to Christ, the Saviour of men; and converts to the faith are urged to connect themselves with French evangelical churches, the pastors of which make their acquaintance, and instruct and counsel them, at the various stations. The missions are really adjuncts to the French churches. Before a new mission hall is opened, the pastor of adjacent churches is consulted, and his approval and co-operation secured. In fact, without the help of the French pastors the work of the mission, as now organized, could not go on; for most of the religious addresses at the various adult meetings are made by them, as well as much service rendered at the Bible services and children's meetings. This is the contribution the French themselves make to the work, and it is no small portion.

The plan of the mission has proved itself adapted to the French character and to the

spiritual needs of the people. It has evoked the sympathy of all evangelical Christians in the land, and enlisted their hearty co-operation. It has been to them a revelation, an illustration and a stimulus in their own church and mission work. It has unified their efforts, and brought to their aid, in the great battle with superstition, error, irreligion and sin, a timely and potent ally and friend. It has planted in ten of thousands of children's hearts the living seeds of Divine truth, that in years to come shall bring forth fruit to eternal life. It has comforted sad hearts, brought joy to desolate homes, lifted up the fallen, given sight to the spiritually blind, checked the strongest currents of evil passions, and brought many—God knows how many—to know Christ and to love and serve Him.—*American McAll Association*..

RECENT PROGRESS OF PROTESTANTISM IN FRANCE.

IN 1801 Napoleon I made his famous concordat—by which the Roman Catholic church was re-established in subserviency to the State,—and gave the Reformed church the right of recognized existence, of which she at once took advantage and immediately started to work.

A large number of charitable institutions have been set on foot by French Protestants during this century, such as about 40 orphanages for abandoned children; an agricultural reformatory at St. Foy; eight or nine houses at La Force, where as many as 400 of the most helpless and afflicted are maintained, many of whom no asylum could receive. In this striking movement of Christian charity the pastor, John Bost, showed himself a second Vincent de Paul.

The church in every town has erected one or more hospitals, and other buildings for the convalescent and aged. Deaconesses also are trained in two institutions in Paris. Various lay societies, called "diaconats," have also begun to work.

All these agencies show what *individual* effort can accomplish after centuries during which the church was sacked and persecuted. Oberlin and Felix Neff, Adolphe Monod the great Christian preacher, and many others have shown what consecrated powers of heart and mind may do for the glory of Christ's name.

The great need in France for the 'Word of God' has been supplied since 1818 by the "*Bible Society of Paris*," and England has done much to encourage the various "colportage" societies.

In 1822 the "*The Tract Society of Paris*" was established.

In 1833 the "*The Religious Book Society of Toulouse*" was formed, which has since given gratuitously over 2,000 libraries, and supplied books in all directions.

The "*Society of the History of French Protestantism*" corresponds with the "Society for Promoting Christian knowledge" in England.

The religious reaction which followed the fall of Napoleon set up a strong current in the direction of absolutism, which the papal power espoused. A lack of spiritual energy or even a rationalistic sentiment had crept into many Protestant flocks, but in the time of Louis XVIII a most precious revival was felt with great power throughout the Hugenot churches. Louis Phillipe, chiefly under the influence of the Protestant Guizot, granted additional legal rights. The pope, on the other hand, authorized the revival of the Jesuit order. But the revolution of 1830 effected a radical change; and the following mission societies in upholding the torch of the Word of Life, have brought a counter-influence to bear against this unscrupulous body.

"*La Societe Evangelique de France*," which dates from 1833, has founded 40 churches, and now helps pastors, evangelists and teachers.

"*La Scciete Centrale*," which was inaugurated under another title in 1835, commenced under this name in 1846, its object be-

ing to re-establish the thousands of churches destroyed by the persecutors, and succeeds increasingly in fortifying the reformed church. This society possesses two preparatory schools of theology besides those paid by the State. Its annual income is about 250,000 francs.

L' Union des Eglises Evangeliques libres de France has also its missionary work. Several local and very prosperous agencies in connection with this might also be mentioned here.

When the times morally compelled an enlarged liberty—in the last empire—those who were steadfast in the faith took new courage, and at length in 1872, at the first official Synod granted to the Hugenots since 1661, they announced their faith, and renewed their ancient organization.

Had the issue of the Franco-German war been victory to the South, it would have given immense power to the "religion of Mary;" but the defeat provoked in the Reformed church a strong feeling of responsibility, and from this emanated the "*Mission Interieure*," exactly at the time when the Rev. R. W. McAll came to Paris, and commenced the "*Mission Populaire*," 1871. This large and interesting work, which has for its object the preaching of the Gospel to the masses, receives support from England, Scotland and the United States, as well as the continental countries. It has spread into forty-five of the largest towns in France. It is carried on in 140 halls (Salles Populaires), forty of which are in Paris and the suburbs.

The "*Mission Interteure*" was organized to revive spiritual life in the Reformed churches, and to unite the Christians who are at work in each parish or territorial diocese, so that they may labor in harmony. *This branch* does not ask for money, but depends in faith upon donations to carry on its work.

Another branch of this called the "*Parisian French Home Mission*" commenced its labors at the time when the law was passed granting liberty of speech and permission for holding meetings, and is designed to reach the whole nation. This branch has joined the "*Soeiete Centrale*," and is a marked feature of Christian endeavor in France.

But the most important part of the work which is now being organized in France seems to be that for the young men and women. The "Young Men's Christian Association" has already existed in Paris for a long time, and has greatly increased; but what is now needed above all is a classification everywhere, as for example, in the Latin quarter, to form a centre for the students; in the poor quarters, for the workmen; near to the barracks, the same for the soldiers, who are deprived of all comforts whilst compelled to leave their homes for a period of five years, and thus to provide for some an hotel, for others a reading room, etc., and Bible instruction.

A fine building has just been erected for the training of future missionaries. We are desirous of possessing an Academy such as those which formerly were a light in our land, but which were captured by the Jesuits. An institution of this kind would be of incalculable advantage for influencing the rising generation.

Nevertheless the reign of ultramontanism has brought with it the reign of superstition; Mariolatry has flourished as never before; strange miracles as at Lourdes and La Salette have been used to draw multitudes of persons; but these will not prove sufficient credentials for the fountain of the Virgin, when Rome herself refuses the living water, and after first authorizing, condemns the translation of the Gospel made by her own fervent disciple, Lasserre. Any attempt to reconcile the papacy with the modern spirit of liberty proves futile.

The actual climax of irreligion in France has not been reached all at once; the 17th century discussed respectfully; the 18th reasoned maliciously; during the first half of the nineteenth men neither discussed nor reasoned; they shrugged their shoulders at the word "church," and inveighed against popes, kings, and priests.

To-day, however, the gospel is freely proclaimed throughout the land, and the many open doors and appeals from every quarter prove that NOW is the time for a great on-

ward movement—even for the healing of the nation.

God's goodwill towards a nation is better shown in His dealings with his church than in the march of its political affairs. The preaching of the gospel met with great opposition during the time of Francois I and Henry IV; and the dates of St. Bartholomew and the Revocation of the Edict of Nantes were the graves of truth and charity. The Reformed church arose 80 years ago with 115 parishes, which have increased in the present day to 500 or more, and she is marching on in the hope of re-establishing the thousands which were destroyed. She now appears as a living illustration of God's own election to forward His work of mercy towards France.—*American McAll Record.*

THE MOUNTAIN WHITES.

(The following article came unsolicited, and will be found opportune, as well as interesting, taken in connection with the action of the Board as explained by the Home Mission Secretary, Mrs. Campbell, in the appended note from her.)

DEAR MAGAZINE:—At least two months ago after the matter had often been talked over and prayed over, your Women's Board decided to investigate what is commonly called work for "Mountain Whites." The home mission secretary of said Board was accordingly authorized to proceed in the best manner she could to gather all information possible concerning these brethern of ours so that if it should seem wise the necessary steps could be taken in the near future to send the "word", and the "preacher" among them.

Owing to illness in the secretary's family she has been prevented from obeying these instructions. She sends this brief item to our Magazine only hoping to turn the hearts and thoughts of our women toward this needy people. Shall we attempt to help them if the Lord opens the way?

ELIZABETH M. CAMPBELL.

REMEMBERING the expressed interest by the editors of the Magazine in an article contributed to church papers a year ago on the Mountaineers of Appalachian America, and knowing the readiness of the women of our church for every good work, we are led to present some facts touching these people to the readers of the Magazine.

Doubtless many have thought of the "Mountain Whites," as they are called, though there are scarcely any colored people among the mountains, as being a long distance from the highways of civilization, somewhere in the far distant and uncertain South. The fact is, however, that not more than 150 miles in a bee line from where the Magazine is published the greatest religious destitution is to be found. Only a little way removed from the far famed blue grass region of Kentucky lie these "regions beyond," almost appalling in their extent and destitution, and presenting the greatest field for evangelistic effort open to the church this side of heathen lands. Dr. E. O. Guerrant, of Wilmore, Ky., who is perhaps as conversant with the facts as almost any man living, having spent much of the past twenty years laboring among and in behalf of these people, says:

"There are scores of counties without a single church or a preacher qualified to teach the way of life. There are thousands and tens of thousands of people who never saw a real church or Sabbath-school or a religious paper or an educated preacher. Thousands of them do not possess a Rible, and could not read it if they did. Of course most of these people are unsaved. Yet you must not suppose they are barbarians or heathen. They are a brave, hardy, generous race of men and only need conversion and culture to make them fine specimens of Christian activity. God never made a people more hospitable, more grateful for services done, or more apprecietive of the gospel. After years of observation and experience among them I can say no people are more approachable, more anxious to learn the truth, and more ready to receive it when properly instructed. They have their faults, and they are neither few and small; but when I remember how humble their homes, how few and scanty are their comforts, how small their opportunities, how limited their resources and how destitute their spiritual condition, I wonder they are not much worse than they are. And when I remember how eagerly they listen

to the gospel; how they walk miles to hear it; how they sit for hours on boards or on the ground to learn it; how gladly they receive it, and how generously they support it out of their poverty, I have no words to express my admiration for them. They are not educated, but they are not foolish; there is a splendid seriousness about them. They possess in no ordinary degree the gift of common sense, the most uncommon kind, and the most valuable."

It is marvelous and well nigh incredulous that this great Appalachian region, peopled with more than two and a half million souls, almost a million of whom are "without the gospel or the means of getting it" should lie in the very heart of the eastern half of the United States and yet the majority of our people know less about it than about almost any nation of the Orient. These people are largely of Scotch-Irish descent as their names attest. They are our brethren and it seems scarcely possible that within 150 miles of one of the strongholds of our church and the site of one of our Theological seminaries, there should be such spiritual destitution and we putting forth no effort to relieve it.

We have reached out helping hands across the sea and the need in those fields is surpassing great; we have heeded the Freedmen's cry in this great Southland and are doing nobly to bring him into a larger liberty; we have kept pace with the march of empire westward and have flung our banner to the breeze afar on the Pacific slope. This is well. "These things ought we to have done," but we have not heard the "Macedonian cry" from our brother only a little way across the Ohio. We should not do less as a church, but very much more in the fields already occupied, and it may not seem wise to enter new fields of service now. Yet it may be the Lord is calling us in this direction, and at any rate it can do no harm to consider the question as we contemplate the need.

The strange neglect of this region of our country on the part of the Christian church as a whole can hardly be accounted for save upon one or the other of these hypotheses —ignorance of the facts or a conviction that the people are so poor in this world's goods that it is scarcely possible to build up self supporting churches among them. Touching the former there is no excuse, for the facts are known. Touching the latter it should be sufficient for us to remember that the crowning proof of His messiahship sent to John by Jesus was that "to the poor the gospel is preached." It will take time to build up self-supporting churches among them, but it will be time well spent. They are poor, very poor, and yet already where they have heard and received the pure gospel "their deep poverty has abounded unto the riches of their liberality." It is almost certain, I think, that there is now no field open to the church of Christ in which there will be so large returns for the glory of God in proportion to the money and effort expended.

It has occurred to me that the good women of our church, forward in all missionary enterprises, might enter this field in a limited way and make the beginning of great things for God and these belated and benighted brethren and sisters of the hills. The sending of one or two missionaries would be a beginning and might open the way for a greater work. This beginning could be made at a comparatively small cost. The Society of Soul Winners, the work of which is fully explained in a recent article in the church papers, has now employed in these mountains thirty evangelists or missionaries, as we would call them, none of whom receive to exceed $30 per month salary. Living is of necessity very cheap, for there is scarce any opportunity to spend money when you are perhaps twenty miles removed from a village.

Let this article close with this message from the wife of a missionary who is now twenty miles beyond a town, or a doctor, or a church, living in their hired home, a little log cabin of one room without a window. In a recent letter she says: "You have heard so many things and still there is so much that cannot be expressed by pen and paper —the real needs of the people, the lack of knowledge and education, and, above all,

the lack of Christ in the hearts and lives of these people. Sometimes we almost stand in awe as we face this great work, not only in our vicinity, but in the regions around us—no Bible being taught, no Sabbath school for the children, and nothing that would lift the thoughts from the daily toil and care and sin and sorrow to a brighter and more hopeful landscape, even that time when God's people will see His face and shall be with Him forevermore. They have no such hope. They do not know how to pray. I have asked nearly all of my Sabbath-school class if they pray, and not one of them had ever been taught how to pray."

Sisters, will yon not in your annual convention in May consider the needs of your neighbors across the Ohio? and if you feel that you connot undertake any mission among them, at least give them a place in your prayers. J. KNOX MONTGOMERY.

Charlotte, N. C.
April 9th, 1901.

Thank-Offering Department.

KEY NOTE—"We will show forth the praises of the Lord to all generations."

A TWENTIETH CENTURY THANK-OFFERING

—OF—

$75,000 FOR MISSIONS!

Our Watchford for 1901:
Less of Self—More of Christ.

Thank-offering Message.

Our 1901 "Ingathering Days" have passed, and carrying with them much of praise and thanksgiving and prayer from loving hearts to our God for His loving kindness and tender mercy toward His people during the past year. To the entire United Presbyterian church these services are of value in that they bring the people closer to Him whom they desire to honor.

It is too soon to give in figures the exact result of the year's work in our Thank-offering department, but from scores of reports that are coming in from all parts of the church, the large majority of societies have given larger offerings this past year than any previous year. Very few report a less amount given than last year. Some societies have more than doubled previous gifts, and some individual offerings are very large.

A writer from Iowa asks, "Why did the Women's General Missionary not ask for $40.000 and then fully get that amount?" We reply: Had $40,000 been asked for (according to past history of the church) we would receive probably $25 or $30,000; whereas by asking for a large sum,—say $75,000—we stand a chance of gettiug $50,-000. If the offering to be given into the Lord's treasury at Monmouth, Illinois, on May reaches the sum of $50,000 our hearts should be filled with rejoicing; for this amount (it will be understood) is a special offering given in recognition of God's mercies and blessings—an offering over and above our gifts to the church boards through congregational treasurers, and above the contributions through the women's missionary societies.

What you as individuals or as societies have given to the Lord in the past year as your offering of gratitude to Him, is an important question to meditate upon. Have you given frequent offerings into your boxes and given them in prayer? Have you given Him of what you have *according to your financial ability*? Have you given to God *the best you have*, or have you waited till the

close of the year and then given Him what you had left after you had expended all you desired upon yourself and your family?

These questions are important, but a far more important question for the good of the mission cause is, "*What am I going to do for the Thank-offering department in the future?*" As the work in all our mission fields demands more workers, and more implements for each year, the need of enlarged gifts is manifest.

The work cannot stand still. It must advance, or it will go back. Each year our General Assembly assigns more of the church's work to the care of the women. As co-workers with Christ we should be ready to accept the responsibility and go forward into larger service, relying upon the promise: "Work, for I am with you, saith the Lord."

Permit me to give you a plan for gathering in the coming year's Thank-offering. As "the King's business requires haste," go promptly to a near-by drug store, and purchase, for a small sum, new seals for your last year's Thank-offering box. Seal up the ends (*but not the mouth—as selfishness would incite you to do*) to keep your gifts safe from borrowers. Then study prayerfully what you are financially able to give per day, or per week, as your regular gift toward the 1902 offering. Set aside a certain sum that your income may allow, and pay it regularly and systematically, even though to do so may at times mean real self denial. If you do this cheerfully and with true love in your heart to God for what He does for you, you will in time realize such rich heart blessings that nothing could induce you to give up this plan of proving to Him your gratitude.

Think you, will not your praise be more joyful, and your prayers be more fervent, if your conscience tells you that you have not forgotten to give unto God your Thank-offering in order that others may learn to love Him and serve Him?

Try this plan of regular giving for the coming year and see if you have not, one year hence, increased love for missions, deeper love for God's service, a truer idea of how to use the means God has intrusted to your care, and greatly enlarged gifts to lay upon God's altar at the next "Annual Ingathering."

If all the women of the church will but adopt this plan and try it faithfully and well in the future, we will have no need to make appeals toward the close of the year for *special liberal gifts* to meet the needs of the hour; for all along the year you will find your eyes opened to see God's goodness which will constrain you to give special gifts for special blessings as they come to you and yours. There is real heart joy in giving God a "thank you" offering just as His blessings are being enjoyed.

May God draw us all very close to Him during the coming year, that we may increase day by day in the graces which enables us to devote our all to Him.

Yours Sincerely.

MRS. MARY CLOKEY PORTER.

First New York W M. S.

We had a very pleasant and sociable gathering on the evening of March 29th, in connection with our yearly Thank-offering, and our ladies—the First New York Woman's Missionary Society—thought our sisters in other congregations might be interested in reading some account of it through the medium of our MAGAZINE. This seems to be the recognized way by which to keep in touch with one another in our work, and to gain some idea of what is being done throughout the church; and also of exchanging ideas and encouragement for future efforts.

The members of our society were much interested on receiving notice from Mrs. Porter last fall that it was the earnest desire of the women of the church to raise as large a Thank-offering this year as possible, to greet the incoming century, and we immediately decided to try to do our part.

We distributed our mite-boxes with the plea "Just a little if you cannot give much, for every little helps." Our Ingathering was fixed for the 29th of March. It was a beautiful evening, and a large roomful re-

sponded to our invitation to be present.

The Junior Missionary society superintended by our pastor's wife, Mrs. T. W. Anderson, were out in force, all gowned in white, and not empty-handed. They had a special part assigned them on the program, and acquitted themselves with credit. When the offering was taken these lambs of the flock had contributed $19.54, which we thought was highly creditable.

The entire Thank-offering amounted to $162.00, and the ladies are glad and proud to forward it to Mrs. Porter, trusting that our sisters will feel we have endeavored to do our share of the work. After the offering had been received refreshments were served and sociability was the order of the hour. It was my duty to receive the money and, as the ladies came forward with their offerings, I could not but feel how solemn and impressive was the occasion, and that it was worth denyiug ourselves through the year—if denial were necessary, that we might have the happiness at that time of giving some little outward token of thanks to Him who has given Himself and all good things to us.

MARGARET NEELY SIMPSON.

New York, April 8.

Fchoes from Conemaugh Presbyterial.

There is much to be done and who can help? Presbyterial Thank-offering secretaries can do much to create an interest in giving in congregational societies. After having received reports of the "Ingatherings" from all the societies, the secretary may send words of encouragement to continue the work faithfully.

Again, she may follow this by meeting with societies at some of their regular meetings to talk on the different phases of the Thank-offering work. She can present the needs of liberal offerings and urge the members to active personal work in connection with it. She may also send out circular letters in January or February preceding the annual meeting. She may suggest that the time of Ingathering is at hand, and that it is time for each society to be up and doing. She may make helpful suggestions for programs of service.

The presbyterial Thank-offering secretary may get enthusiasm by communicating with our general Thank-offering secretary, Mrs. Porter; by reading her "annual message;" by studying her Question Box, and other helpful literature. If guided by the Holy Spirit, and aided by direct personal effort on the part of members of societies, fruit will be gathered.

If you will pardon a bit of the writers experience, we will review an effort of last year. A visit to several of the societies was made in February. In Indiana, Pa., where we have two churches, the societies united and a conference held on the work. In Blairsville the same evening a meeting was well attended and the members showed a spirit of love for the work, by braving the storm to be present. Saltsburg, Homer City and Jacksonville were also visited, and words of cheer were received everywhere. We found every society in sympathy with the Thank-offering movement. You may ask, what was gained? At our next presbyterial meeting we had more than a hundred dollars over any previous year. One congregation presented an offering of forty dollars, which was a net gain.

Although our annual meeting will not be held until June this year we are not "resting on our oars." Several societies have reported to the Thank-offering secretary and the amounts compare favorably with last year. At one service, Mrs. Porter's "Message" was read, and other literature along that line distributed. An invitation was sent to every family in the congregation to be present at the "Ingathering." The result was very gratifying.

Another society reports a special program, and an interesting talk on work among the Freedmen, by a teacher of Chase City, Va. A most impressive part of this service was the presentation of the offering, the prayer being offered by the oldest member of our congregation and society. We hope to hear good reports from other societies soon.

"Now what shall we render unto Him?" We must make a prayerful effort to raise the $75,000, and expect great things.

MRS. S. J. KYLE, Pres.T. O. Sec'y.

Johnstown, Pa.

Editorial.

Now the bright morning star, day's harbinger,
Comes dancing from the East, and leads with her
The flowery May, who from her green lap throws
The yellow cowslip and the pale primrose.

—*John Milton.*

We send our word of greeting to the annual meeting of the Women's Convention! May wisdom and charity be found in all its deliberations and conclusions, and may the world be better for its occurrence! As results of this gathering, we trust that joy may enter into burdened, darkened lives behind the veil in India's sad homes; that to the Red Man may be granted knowledge of that Heavenly inheritance never to be-reft from him who claims it in the Elder Brother's name; that, in the land of the Sphinx, the great riddle of man's emancipation from the total thraldom of error may be answered in many hearts—that those faces from which the shadow of slavery has passed away may glow with the gratitude of Christ's free men—and that in every portion of this land souls may be blessed with peace, and bodies with comfort. Perhaps some who had hoped to be present at this convention may be prevented from attendance. But let us pray that One, most needed of all, may not be absent—one whose loving presence will bring all blessings. May it be said of this assemblage of the Lord Christ's servants, as it was long since written of two who walked along the ways of Palestine that "while they communed together and reasoned, Jesus Himself drew near."

This month we present to our readers the picture of Mrs. Narcissa White Kinney, who was lately called from earth. We thank Mrs. Henrietta Brown for her sketch, which gives the most salient incidents in Mrs. Kinney's life. The Magazine feels a special connection with this friend who is gone, as she was the one who, at the convention in 1885 made the motion that the W. G. M. S. should appoint a committee to attend to the publication of a Women's Missionary Magazine. Of that committee Mrs. Kinney, then Miss White, was made a member, her colleagues being Mrs. W. C. Hutchison and Miss E. P. Phelps. To the first number of the Magazine issued in August 1887, Mrs. Kinney contributed a brief paper on the topic "Why should I join the Missionary Society?" This month we reproduce that article, hoping that some who never heard her living voice may be reached by her words now when that voice is stilled.

"Though we cannot trace God's ways
They to her may plain appear,
And her voice that sang His praise
May still sing it, loud and clear,
O'er this silence of death-sleep,
Wondering at those who weep.

Thus, our Father, one by one,
Into Thy wide house we go,
With our work undone or done,
With our footsteps swift or slow—
Dark the door that doth divide—
But, O God! the other side!"

—*Dinah Mulock Craik.*

The recent death of Miss Mary Bruce, of Albany, New York, recalls the fact that hers was the first subscription sent to the Women's Missionary Magazine. It came on the sixth of August, 1886, one year before this periodical issued its initial number. On the sixteenth of June, 1887, five dollars were received from Miss Bruce, the first money paid into the reserve fund for the Magazine work. If we mistake not, she was also the first life member of the Women's Board. The Magazine feels that it has lost a true friend, one who has been loyal to it from its incipient stage and through all its vicissitudes.

An article by E. F. Merriam in the Review of Reviews for last January, gives a synopsis of some useful lessons learned in the past with regard to the management of mission forces and enterprises. In the pres-

ent century, he prophesies the rapid advance made by the native churches in lands which we call foreign. He thinks that no missionary of an alien people can be so effective among an unevangelized nation as will a Christian of their own race. Gradually, the natives must learn to depend upon themselves for religious instruction and for the temporal support of their spiritual teachers. If this be true, how important today are the Christian seminaries in heathen lands! The writer in the Review of Reviews believes, moreover, that in the future fewer missionaries in proportion will be sent from countries now called Christian, and that these will be chosen more for their executive and teaching abilities than for their gifts in the line of preaching—this being abandoned almost entirely to the educated native Christian. It is obvious that in the progress of years the distinction between Christian and non-Christian lands shall disapear, and that the necessity for foreign mission energy in its present form shall cease. May the advent of that day be swift! Yet it is but too probable that when that time may come, we shall still find much need for Christian effort in those lands which today are dowered with an ample knowledge of God's love and light.

In connection with Protestant work in France, we have been much interested in the part played by "Le Bon Messager," the missionary boat which, under the direction of the McAll Mission, plies its way along rivers and canals, "carrying the Gospel to many a village and hamlet where the Word has not been preached within the memory of man." From the leaflet, "On the Silent Highway," we select a few extracts setting forth the character and mission of this unique craft.

"It is really a kind of house-boat, an iron hull, flat-bottomed; has on it a hall, seating 160 persons, with a double cabin for the 'captain', a little kitchen and a small cabin for the servant or caretaker. It is neatly finished off with stained and varnished woodwork, and windows filled with colored glass, that light up most prettily at night. The roof is of zinc, and the ventilation is as well-arranged as possible, though in a hot summer night, with the Boat filled to its utmost capacity, it cannot be said to be always cool. In winter it is kept warm by a system of hot-water pipes; thus it is always habitable and always dry. With its large inscription in hanging gilt letters, of "Conferences," and its boxes of plants and creepers, and generally unconventional appearance, it creates quite a sensation as it floats from place to place, towed by steam-tug or by horses; for it possesses no means of self propulsion."

"The advantages of the Boat as a means of evangelization are many. In the first place, it attracts by its novelty. What can it be—that strange craft? "It is surely Noah's ark," says some wag. "It is a floating church," says another. Anyhow, it is well worth a visit, and so it attracts by its very strangeness.

"Then one is so completely master of the situation on board. There is no disputing the fact that the Boat belongs to the captain in charge, and while he is delighted to see all and sundry on board, they are his visitors, and must remember that fact. So it is not difficult to keep order, if any are inclined to be unruly. Again, one is very independent on board the Boat. It is easy to unmoor and drop a little farther down the stream, or to change the position if needed. And then everything is at hand. So soon as the Boat is fixed and the gangway securely fastened in its place, a congregation can be gathered. On board all is planned for the meetings. The cargo of Bibles, Testaments and tracts is at hand, and as all day long, more or less, visitors are coming about, the opportunities of spreading the good seed are numberless."

And so, scattering the Word "beside all waters," the Good Messenger does its work.

It is eighty years since the London Missionary Society gained an entrance into Madagascar, and the true religion has during this period been called upon to face many a conflict there. Not only were the forces of unadulterated heathenism to be overcome, but the insidious Jesuit has occasioned an immense amount of confusion and trouble. But the right will triumph, though discouragements may be rife. "In the district of Imerina, there are now about nine hundred congregations under the care of the London Missionary Society and the Friends' Society, and the missionary forces at work in the island are larger than ever before, including five societies with a body

of about one hundred European workers."

It is interesting and suggestive to observe how Christianity is modifying the attitude of ecclesiastical dignitaries in certain countries where Christian mission-work has been carried on. Not long ago, attention was riveted by a letter from the Brahmo-Somaj—that modified form of heathenism—to the representatives of the Christian religion. Here are a few of the sentiments expressed in the communication mentioned:

"Our countrymen may not be sufficiently aware of the debt of gratitude they owe to you, but the fact remains the same that you have opened up the path of India's regeneration. . . . You are trying to win the heart of India by infusing into it the gospel of love and good-will. The Bible which you have brought to the country is an inestimable boon, and the sweet and sacred name of your beloved Master, which has already revolutionized the world, is unto us a benefaction, the true value which we cannot yet adequately conceive. . . . India is now Christ's and Christ is India's, so deeply He has entered into its life-blood.

* * * * * *

"We rejoice to find that the days of exclusive and intolerant Christianity is fast disappearing. The presence of His Lordship, the worthy Bishop Welldon, and a large number of other ambassadors of Christ who are like-minded with him, gives us hope that something shall be done for laying the foundation of an Indian Church of Christ in which the East and West shall be harmonized—a Church with the object of which we of the New Dispensation are at one, and for the realization of which object we have been laboring for some time past."

We suppose that the Christians in India would scarcely join in rejoicing that the "day of exclusive and intolerant Christianity is fast disappearing." It is but a short time also since the Buddhists in Japan, themselves inclined to do mission-work on their own account, directed an appeal "to all the ecclesiastics in the world," who are concerned in sending missionaries to China. After first claiming that in their highest forms all religions are analogous, and lauding the perseverance and enthusiasm of the Christian missionaries, this communication pleads for a species of union in method among those of whatever creed who send into China men to propagate the distinctive beliefs of each sect. It desires, first,

"That the ecclesiastical authorities in the world should exercise their influence in restraining the missionaries in China from proceedings which are likely to create suspicion on the part of the Chinese as to the existence of their secret connection with the foreign policy of their own countries. They should, for example, be withheld from inducing their own governments to carry out schemes conducive to successful aggrandizement at the expense of China, on the plea of persecution inflicted—a plea frequently resorted to whenever more or less suffering has been inflicted on them by the Chinese. Nor should they be allowed to claim compensation for damages incurred as they have hitherto done, for nothing can be more incompatible with the true principles of religion."

The second request is

"To withhold the missionaries in China from all forms of procedure which might possibly be regarded as disturbing the social institutions in China. They must, in fact, be prohibited from any line of conduct subversive of the ancient customs and manners of China, or derogatory of her laws or liable to be recognized as producing abuses of misprision through partiality displayed toward the converts as against non-believers—proceedings which can in no way be reconciled with the legitimate doctrine of religion. True, the Chinese civilization is as yet rudimentary, and improvements may, in many respects, be necessary in the customs and manners of the country. Still, nothing can be a greater mistake on the part of foreigners than to attempt to overthrow the whole organization at one blow, with a view to substituting their own customs and manners."

It is probable that Protestant missionaries in the past have endeavored to carry out just such principles as are here recommended, and they will thus not need to alter conduct in the future. But it seems strange to think that those false religions which for years have held themselves proudly aloof from Christianity except in the way of persecuting it, or who may have sought to rob it of its most fundamental doctrines, should now sue for a certain form of co-operation.

In this connection, allow allusion to a letter in the Independent of December 27, 1900, written by Count Otani Kozin, member of a Japanese family which has been renowned for more than 2,000 years. Count Kozin, himself an advanced Buddhist, is much interested in the study of religions,

and with this end in view has been traveling around the world. From his expressed opinion we may have an instructive glimpse of ourselves from an alien point of view. He says that some of the priests of his sect are studying in Europe and America and are becoming much interested in the history of Christ, who seems to them simply a revelation of Buddha, and claiming that they find many of the Christian doctrines in their own religion. "To keep the heart pure and act toward others as you wish others to act toward you" says Count Kozin "are the chief things in Christianity, I think, and we Buddhists believe the same." He pleads for a wider study of Buddhism on the part of those who represent Christianity. "I wish, too, that the Christian missionaries would study Buddhism more. * * * I think some missionaries from Europe and also from America do not study Buddhism at all. I should think they would wish to understand us. We wish to understand them, and it is impossible for a person to understand a people unless he studies their religion. * * * We should be glad at any time to assist any missionaries that might wish to learn about Japanese Buddhism." We care not to impugn the sincerity of this gentleman's statements. Supposing we grant the truth of all that he claims, we would have but added proof of the fact that mere outward morality cannot change the heart and that it takes something more than the precepts and example of a Buddha to uplift mankind. He makes some observations, however, which it might be well for us to consider. "We do wonder sometimes," he writes "why Christian nations have so many wars" Again, speaking of various foreign sects, he says, "Sometimes it is a surprise to us that they do not agree together better. We have many sects of Buddhism, but each has plenty to do without writing to the newspapers about other sects."

Last November, the Doshisha celebrated the twenty-ninth anniversary of its foundation. From the humble beginning with two teachers and eight scholars, it has advanced until it can claim that 4,611 students have from time to time been listed upon its roll. Of this number, 936 have been graduated. Vicissitudes it has known, the most disastrous being when for three years it deviated from its early course as a college of a missionary character. That, however, has now been altered, and once more the institution is placed upon its pristine basis, bidding fair to be a blessing to Japan.

"If we ever learn to treat the living with the tenderness with which we instinctively treat the dead, we shall then have a civilization well worth distributing."—*The Saturday Evening Post.*

We regret that the article in the Thankoffering department last month, entitled, "Thank God for Everything," was not credited, as it should have been to "The Golden Rule."

We have been informed that Miss Lizzie Caughey, of Otto, Pa., has been chosen Literature secretary of the Women's Board, to fill the vacancy caused by the resignation of Miss Emma Mabon.

THE BOOK-SHELF.

Soon our missionary societies expect to be considering the work of Christ's church in India. It is best for each denomination to study with particular application the labors specially carried on under its own flag. United Presbyterians know where to find the best literature with regard to our mission in India. But we do wrong if we ignore the noble efforts made by other evangelical churches to bring to a knowledge of God those ignorant of His true revelation, or if we remain uninformed regarding any proper agency brought to bear against the vast body of unbelief. Moreover, as has been so frequently said that it has become trite, unless we know the conditions of horror and shame which exist in lands devoid of the gospel, we cannot be fully alive to the urgent need of Christianity in lands where it has not gained control. The two books

reviewed this month will be found helpful towards obtaining a proper knowledge of the condition of women in India and of the work done for them by one of their own number. Both these volumes are attractive in appearance as well as valuable in content, and would be acceptable in any private library. Specially they will be found useful and interesting in the missionary society.

THE WRONGS OF INDIAN WOMANHOOD. By Mrs. Marcus B. Fuller. Fleming H. Revell Company, New York, Chicago and Toronto. pp. 295; price $1.25.

"Very few people," says Ramabai in her introduction to this work, "even in India itself, know what really goes on behind the *purdah*." And emphatically it may be said that the overwhelming majority of people in this country have little or no idea of the utter misery and degradation which fall to the lot of poor women in that land of splendor and despair. When our attention is turned to some of the stern facts in this case, we shrink back with horror and would fain hear no more, specially when the utmost we may do to relieve seems so pitiably insignificant in contrast with the tremenduous need. But this is cowardice. We ought ourselves to learn the true state of affairs and should do all we can to arouse others to such a sense of the great need that they too will be stirred up to help the one hundred and fifty millions of women in India. Mrs. Fuller's book will be of great service toward this end. The author has had abundant opportunity of becoming acquainted with the terrible facts of which she writes. We may be only too sure that these are facts. The state of society in India today; the enormity of child marriage; the errors of early widowhood; the prolonged misery of the zenana life, which at its greatest attitude must be but a scene of withering apathy or ignoble emotions,—these are a few of the themes with which Mrs. Fuller deals. She gives also some account of the degraded lives led by the girls employed in the temple service and by the nautchnees. A statement is made as to what has been done by the English government to make matters better and some of its omissions also are fairly pointed out. We are told, moreover, of the efforts made by the Hindu reformers, for these are not blind to the sad condition of the Indian women of both high and low castes. And the results of these efforts are contrasted with those emanating from the work of the Christian missionaries. Finally Mrs. Fuller tells us that "the keys to the wrongs of Indian womanhood are Mohammedanism and Hinduism," and points us to the Christian religion as the real cure for the fell disease. May her book have a wide circulation and may the wretched victims in India receive much aid, both temporal and spiritual, as a result of this labor of love!

PANDITA RAMABAI, THE STORY OF HER LIFE. By Helen S. Dyer. Fleming H. Revell Company, pp. 170; price $1.

The Pandita Ramabai has for years been a striking figure. Any one who would surmount the well-nigh insuperable obstacles lying across the path of Indian women as they struggle toward a position of self-respect and proper liberty, must of necessity possess a strong character. In the book before us, we have an account of Ramabai's career written by one well-fitted for the task, who speaks affectionately and justly of the labors of this remarkable woman. Rambai was born in the Brahmin caste. Her father, being sufficiently advanced in his views to advocate the education of women, carried out his belief in regard to his little daughter. He was a learned man and, according to his own religion, devout. To such an extent did he carry his pious practices that he literally starved to death as a result of his refusal to violate caste in time of famine. Ramabai, born in the forest and educated in the learning of the old Pandit, her father, was familiar with the Sanskrit lore. At twelve years she had memorized eighteen thousands verses of the Puranas, and had a knowledge of many of the Indian dialects. This early period of her life seems to have been happy. Their home was open to many visitors; the life was comparatively free; money was ample; and, drinking

in from her father's lips much learning and many lofty precepts, the young girl had an early experience very different from that which is the lot of most Indian maids. But sorrow was close at hand. Poverty befell the family; famine came upon the land; and, wandering in destitution and hunger from place to place, they experienced the bitterest of pangs. The father, mother and one daughter succumbed, and Ramabai and her brother were left with aching hearts and shaken faith to struggle on as best they might. The old gods had failed them, but where was there anything or any one more trustworthy? Religious belief slipped away from them; but their noble natures longed to do something to relieve the sorrows of those around them, and specially of the oppressed women of India. By degrees the pair crept up, their unusual education making them noticeable, until finally they became lecturers in the line of reform. Ramabai is the only woman who has been allowed to call herself Pandita. In Calcutta, where they established themselves, the brother died; and shortly afterward, Ramabai was married to an educated gentleman who also had abandoned Hinduism. Their home was in Assam; but soon the happy union was dissolved by his death. Ramabai was left alone with the exception of her little daughter, Manorama. She had now become that most pitiable of beings, an Indian widow. But she, however, had cast off the shackles of her race and had resolved to devote herself to the emancipation of women in her native land. We must not tell her whole story. Read it for yourselves. The account of her going to England where her eyes were opened to the better way of Christianity, and where she was, with her baby, baptized into the Church of England; her appointment as professor of Sanskrit in Cheltenham college; her subsequent stay of almost three years in America; her return to India; the establishment at Bombay of an unsectarian school for high caste widows, an institution supported by friends in this country and countenanced by the Reform party among the Hindus; the later opposition of these Hindus on discovering that a Christian influence was strong in the school; the famine experiences in 1897 and 1900, and the efforts made at that time to relieve suffering and obviate crime; finally, the establishment on a Christian basis of the Mukti Mission-school at Kedgaon and its history since that,—all this and much more of deep interest you will find in this book.

In last year's report of the Mukti School and Mission we read that Ramabai had received, between October of 1899 and August of 1900, more than 1350 girls "besides the 375 Marathi and Central Indian girls." This report, we believe, may be obtained by application to Mr. E. H. Ferry, treasurer of the American Ramabai Association, 222 Boylston St., Boston, Mass. M. H. W.

The Eighteenth Annual Convention.

The Eighteenth Annual Convention of the Women's General Missionary Society, will meet, as heretofore announced, in the First United Presbyterian church, Monmouth, Ill., Tuesday evening, May 14th. The Convention will hold morning, afternoon and evening sessions on the two following days (15th and 16th) and will adjourn *sine die* after a brief session on the morning of the 17th. The program was published in full in the March and April numbers of the Magazine.

Under the Leaves.

Oft have I walked these woodland paths,
Without the blest foreknowing
That underneath the withered leaves
The fairest buds were growing.

Today the south-wind sweeps away
The types of autumn's splendor,
And shows the sweet arbutus flowers,
Spring's children, pure and tender.

O prophet-flowers!—with lips of bloom,
Outvying in your beauty
The pearly tints of ocean shells,—
Ye teach me faith and duty!

"Walk life's dark ways," ye seem to say,
"With love's divine foreknowing,
That when man sees but withered leaves,
God sees sweet flowers growing."

ALBERT LAIGHTON.

Some Convention Experiences.

As it was the privilege of the ladies of the First United Presbyterian church of Pawnee City, Neb., to entertain the Convention last year, we take the liberty of offering a few suggestions, as the result of our own experience, in the hope of encouraging others in small places who would be glad to have the convention meet in their midst, but doubt their ability to entertain so large a body.

When it was first proposed to have the convention meet with us, we entertained the same doubts; but when the residents of the town, of other denominations, and those outside of the churches, were informed that the General Convention was invited to meet with us and had accepted our invitation, they gave assurance of their assistance.

The various committees were appointed a few months before the meeting, and the hospitable people of Pawnee kindly opened their homes to the strangers. It was indeed a very pleasant occasion for all concerned. It awakened a greater interest in missions and the work of the Women's Missionary Society. Members of other denominations, and those outside, expressed themselves as very much pleased with such a meeting of noble Christian women and hoped it would be their privilege to again entertain them; and their faithful attendance manifested their interest. It deepened the spiritual interest of all who attended or took part in the Convention, and we can truly say it did us much good.

MRS. J. D. NESBITT,
MRS. R. J. MCCREADY.

HOW ONE WOMAN ENJOYED THE ANNUAL MEETING IN HER OWN HOME.

"I received a copy of the program at one o'clock, Thursday. The afternoon session commenced at two o'clock. I read the program carefully and offered prayer for the officers; thought about the different speakers, and tried to have a little of the spirit that would enthuse them; thought I knew something of what Mrs. ——— would say, and prayed that her words might be winged with the spirit of Christ and sink deep into all hearts; that those of us who could not be there might feel their influence and be benefited by them. It was a sweet service to me. I had a good share of the Annual Meeting. When the annual report comes I will devour it with a great deal of joy and interest."—Ex.

AN INDIFFERENT HOSTESS.

"The annual meeting of a large missionary organization was to be held in a leading city. Among those who offered to entertain delegates was a young married woman, just beginning housekeeping in a very charming little home. She felt, indeed, that it would be a real privilege to have such a guest among the first entertained in her new home. The day of the meeting came and the delegate assigned to her met a cordial reception from the young hostess. Naturally the subject of missions was soon broached, the hostess remarking that she supposed her guest was doubtless deeply interested in the work. Judge of her astonishment when the reply came: "I do not know that I am; but I thought, as I had never been in the city, it would be a good chance to come and see the sights." And "see the sights" she did, if absence from all save one session of the meeting, and persistent visits to points of interest and note, were any criterion. Instead of the blessing which had been hoped for with the advent of her guest, this delegate succeeded, instead, in chilling an awakening interest in mission work, which it was not easy to again arouse in the hostess."

NOT GREETED AS A STRANGER.

"She, too, had been appointed to represent a society. Upon being notified of the name and address of the lady whose guest she was to be, she wrote at once, stating the train on which she would come and time of arrival, and, that they might not meet wholly as strangers, added a few little pleasant personalities, together with an expression of the great interest with which she was looking forward to the meeting she was to attend, and the high privilege which had been accorded her to be chosen as delegate.

The result was that on her arrival she was greeted not as a stranger, but as a friend.

More than this: her evident sincerity of interest and her enjoyment of the meetings led her hostess, who had heretofore felt a rather lukewarm interest in missions and missionary meetings, to accompany her. To hear was to be aroused, and the hostess became an earnest supporter of the work.—Ex

Railroad Rates.

Reduced rates on the certificate plan have been granted by the Western and Central Passenger Associations. The joint territory covered by both of these associations is bounded on the east by Pittsburg, Pa., Salamanca, Buffalo, and Toronto; on the north by the line of, and including points on, the Grand Trunk railway from Toronto to Port Huron, thence by Lakes Huron and Superior, including Minnesota and eastern part of North Dakota; on the west by Montana, Wyoming, Idaho and Nevada; on the south by Arizona, New Mexico, Red River, Oklahoma, St. Louis, Mo. and the Ohio river.

In order to secure reduced rates there must be 100 railroad certificates (not receipts) reading for tickets over the TERMINAL lines to the meeting points, showing 100 persons have actually been in attendance who have purchased the proper tickets going to the meeting. Certificates showing purchase of tickets more than seventy-five cents will be counted. In purchasing tickets ascertain from the ticket agent what portion of the journey can be covered by the certificate obtained from him and filled out to correspond with the ticket purchased. Certificates which show the purchase of tickets not earlier than three days prior to the opening of the date of the meeting, or the first day of the meeting, may be honored, and if presented not later than three days after the date announced as the closing date of the meeting. Sabbath is not counted as a day in any case.

Tickets purchased for *going passage* may be either limited or unlimited, according to the rate paid or the regulations in effect on the line over which it reads; but the return ticket sold at the one-third rate of the *going* fare will in all cases be limited to continuous passage.

The Trunk line association "on account of insufficient attendance from their territory, respectfully declined granting the reduction."

MISS E. D. BROWN, R. R. Sec.,
160 Dithridge Street,
Pittsburg, Pa.

Outlined Program for June, July and August.

JUNE—FRANCE.

1. Some results of Popery as exhibited in French history.
2. The Reformation in France.
3. Sketch of John Calvin, the great theologian.
4. The present reaction among French priests and people against Roman Catholicism.
5. Moral perils besetting the French at this crisis.
6. What religious work is being accomplished by the French Protestants at home and in foreign countries?
7. The great opportunity for Protestantism.

At roll call respond by incidents in the life of Admiral Coligni.

LITERATURE.

Consult D'Aubigne's Histories of the Reformation; Blackburn's Life of Admiral Coligni; Baird's Histories; The Wars of the Huguenots, by Samuel Smiles; The Life of R. W. McAll (Fleming H. Revell); The McAll Record (Address Mrs. C. H. Parkhurst, 133 East 37th St., New York City); The Huguenot Quarterly (Address Professor Jean C. Bracq, Vassar College, Poughkeepsie, N. Y.). Information may be obtained by application to the Franco-American Committee of Evangelization, 19 East 16th street, New York City.

JULY—INDIA.

1. Conditions of early mission-work in India.
2. Pioneer missionaries in India.
3. Historical sketch of the United Presbyterian Mission to India.
4. Missionary Educational work in India, as contrasted with the University training there.
5. Self-support in Missions.
6. United Presbyterian Medical Work in India.
7. Book-Review. "The Wrongs of Indian Womanhood," by Mrs. Marcus Fuller.
8. The present needs of India.

LITERATURE.

Life and Work in India by Dr. R. Stewart; Our Indian Mission, Dr. A. Gordon; The Biographies of Carey and Duff; Among India's Students, R. P. Wilder; Our Sisters in India, Rev. E. Storrow; Across India at the Dawn of the Twentieth Century, Lucy E. Guinness; India, by Rev. E. Storrow.

AUGUST—STUDY OF THE WORK OF THE W. G. M. S.

1. What is included under this heading, "Work of the W. G. M. S.?"
2. What was the special undertaking during the past year?
3. Reading of special reports or selections from

them.

4. Comparison of the work of last year with that of those preceding.

5. What are the plans for new endeavor in the coming year?

6. In what ways has the work of the W. G. M. S. been of benefit to the church? M. H. W.

LEAFLETS.

JUNE.

The Present Outlook in France.....½c 6c.
The Women of French Protestanism.....6c a copy.
The Evangelizing Power of the McAll Mission .....6c a copy,

STUDIES FOR 1901.

June—France.
July—India.
August—Study of the Work of the W. G. M. S.
September—North American Indians.
October—Mormonism.
November—The Freedmen.
December—The Conflict between the Missionary and the Rum and Opium Traffic.

Foreign News Budget.

Egypt.

Mrs. Harvey in notes from Cairo, March 2nd, relates a pleasant little incident:

The teacher in Miss Thompson's school had been fining the "paying pupils" one-half cent if they came late. One morning last week a little boy and girl came in late and the teacher said to them "Did you bring the two half cents?" When they replied "No," she said, "Then you will have to be punished." A little Coptic girl, of about nine years, whose grandmother was one of our church members in Monsurah for years, stepped up and said, "I will pay their fine," and of course the little boy and girl were excused.

Cairo is said to be unusually healthy this year, and yet one of Cook & Son's men told me two days ago that they had shipped, during the month, the bodies of seven persons who had died in Egypt. There has been very little sickness among our own people and I think the mission circle in Cairo can report a "clean bill of health," one of the many things for which we daily thank our Father in heaven.

Mrs. Jeannette W. McClenahan writes of work at Asyut:

The past month has been a busy one in Asyut. The opening of the College and Pressley Memorial Institute was followed immediately by the annual meeting of the Synod of the Nile and the Missionary Association. Both of the schools are crowded to their utmost capacity, and although those in charge have tried to make some selection of the applicants, and have refused many entrance, yet more students are already enrolled than ever before, the number being 520. There is not a seat left at the dining tables, nor a sleeping place in the dormitories, and the superintendents are at their wits ends. We are earnestly praying, that very soon some very considerable enlargement may be made for the proper carrying on of our work here.

Synod had a busy week of day and evening meetings. Rev. T. J. Finney was moderator while the many new and difficult problems arising in the rapidly growing evangelical church, indicate progress and development, the long and busy sessions required to settle every question are often exhausting to the members, and especially so to the one presiding. An excellent feeling of Christian fellowship prevailed, however, and several most serious problems were very amicably settled and the prospects for the coming year are very encouraging. At the close of the Synodical meeting the association held a series of most interesting meetings. The reports from the two missionaries in the Soudan, Rev. J. K. Giffen and Dr. McLaughlin, were a very interesting feature of the meetings.

We were glad to welcome Miss Buchanan in our midst again. She was located at Luxor where they hope to open a girls' boarding school next September. For the present she will remain in Asyut resuming her former work in the college.

Miss Carrie M. Buchanan also writes for the Budget:

To be asked to write for the Budget ought to give one great pleasure, but somehow this is not always the case. However it should not be considered a difficult thing by one just returned to dear old Egypt from the home land, for there is so much of intense interest to take note of after the long furlough. Things which seemed common place from everyday familiarity with them now take on a new look, and one wonders at the thought that there ever were any common place things in the mission.

Asyut never seemed so beautiful as at the present time. The fields are so green, the grand old Nile so placid as though conscious of power. The sky is brilliantly blue, and the sunshine full of joyous brightness without the scorching heat which one dreads a little later in the season. No wonder that the casual visitor and, the tourist going up the Nile and "doing Egypt," goes home with enthusiastic praise of Egyptian climate. It certainly is delightful during the winter, but sometimes the heat catches the tardy

traveler who lingers to see a llttle more of the ruined glory of ancient Egypt, and then he understands that the delights of Egyptian climate are not greater than those of the home lands.

To us who are living here, present day Egypt and its possibilities are of far more interest than the dead past and its greatness. A few days ago we had the pleasure of a visit from the secretary of the society for distribution of Scriptures in Bible Lands. He spoke such glowing words of hearty cheer wherever he went in the mission. He visited the temples and pyramids and tombs of ancient beings but he said: "Far grander than any ancient temple or monument is the work of the American Mission." He further said when he entered the College and looked into the faces of those 500 young men and into the faces of the 200 girls all assembled for Sabbath-school review, and heard them lift up their voices and sing with so much spirit the 23d Psalm, he felt there must be a great rejoicing in Heaven. But the Sabbath-school review is just an ordinary event, something which takes place week after week. Yet the great wonder to me is that there are not more from the home land anxious to come here to share in the joys of these ordinary events.

This is not properly Budget news. There is never any startling news from Asyut; still it is quite possible for every bit of the work to be intensely interesting and yet not startling. The wheels are all moving; the schools are full; the hospital full; the new building going up rapidly. The pastor, evangelists, and Bible women are all at work and we know that souls are being gathered into the kingdom. Just now our hearts are loaded with anxiety because of the serious illness of Mr. Herbert Hogg. About three weeks ago he had a severe hemorrhage of the lungs and now has pneumonia. We know not what the end may be, but day by day we can commit him and those dear to him to the One "who is able to do far more abundantly above that which we can ask or think."

Miss Minnehaha Finney writes from Mansoura:

As I was going to Sabbath-school, one Sabbath afternoon, by my usual way past the Coptic church, at its doors I found myself in the midst of a noisy, jostling crowd. The din of the clanging brass band seated within the door and the familiar wedding cry told me what was the cause of excitement, and why so many carriage loads of veiled women were being dumped out in the very middle of the muddy street in this vicinity. However to satisfy my curiosity more fully, I asked a woman, pushing her way hurriedly through the crowd, what was happening. Her laconic reply was, "A marriage." Before she had time to get away from me I saw that she was carrying a mite of a scrawny baby in her arms, its head well tied up, for it was one of the coldest days we have had; but its blue little feet and skinny legs were exposed to the air. "Oh! my sister, wrap up that baby's feet," I said. Poor mite! I wonder if it will survive its outing. Seeing some one I knew in the crowd, I asked who the bride was and I found out that she was a former pupil of one of the Bible women.

Miss Fareza was saying the other day that so many of her pupils were getting married. That is explained by the fact that a great many of them are girls too old to start to school and who in their earlier youth were not allowed to go because it was not generally considered necessary or even desirable for women to know how to read, in those days.

There are a great many young married women taking lessons this year. It is not a mere transient fad with them, for they see that in order to keep up with the times they must know how to read and their husbands urge them on. There is a good time coming for women in Egypt. I see it in the not distant future, and rejoice,

India.

Mrs. McConnellee gives interesting items of camp work in Rawal Pindi district:

Our itinerating work is almost over for this year. In many ways we feel that the work has been more blest this season than ever before, the people seeming more receptive and in many places less bigoted.

While at our third camp a young woman came to us almost every day and became very friendly. After hearing Mrs. Hamid-ud-Din, our Bible woman, read from one of the Gospels, she asked for a copy of it, which we gladly gave her, together with some tracts and gospel songs. We felt sorry when we had to leave that village, for we did not know whether we would ever have any chance of seeing this woman again. But about a week ago we were surprised and pleased to see her step into our tent. She had come to the village where we were camped to attend a wedding. She said she had read the books we had given her and they were all "good words" and she wanted more. She said too that she believed Christ was the only Saviour, but that it would be very difficult for her to come out and confess Him. While she was talking with us her friends came and called her away and spoke to her in very abusive language and forbade her to come to us any more. The next day, however, she sent her servant to call us. We went to see her, but a number of other women being present she seemed afraid to appear friendly with us and we could get no opportunity of speaking to her about confessing Christ.

Another day when several women were sitting in our door, my attention was especially attracted to one by the intent way in which she was listening to the Bible woman. We afterwards found that she had attended the mission school in Rawal Pindi, and although it had been fourteen years since she left, she still remembered one of the gospel songs and could sing it with the Bible women. She came to the tent a second time and wanted a copy of the Psalms in Gurmukhi character. But we did not have any. So she said she would write it herself if we would give her a pencil and paper and would read it to her. She seemed much pleased when she had finished this.

We do not always find the women ready to confess their interest in religious instruction. Often after we have talked to them for a long time they get up saying, "Yes, this is good for you and our religion is good for us," and they will hear no more.

Miss Fulton from Khanga Dogran district:

We had a very pleasant Christmas here in camp. Mrs. Holiday sent out and had a little tree brought in and put up in their tent. The children strung popcorn to decorate it and put on some oranges. They also had Chinese lanterns. When all the presents were on the tree looked very pretty. We invited the servants and gave them each a little present from the tree and they were very much pleased. Mrs. Holiday invited Miss Embleton and myself to dinner and

served it in our tent. Padri Fazl Din also had dinner with us. The children were very happy over their Christmas.

Miss Young from Zafarawal district:

We are having fine weather and this is such a pretty place. There are so many wheat and mustard fields about us. We are camped in a Mohammedan graveyard and the camel driver assured Mr. Anderson that there is no fear of ghosts as the graves are all old. But some one disputed this point, so I am not sure that we are safe. How afraid these people are of ghosts. The day we came here we saw a fresh ash heap where a body had been burned. Today as we drove past the place some men were gathering out the teeth of the deceased to carry them off to the Ganges.

Miss Lamella Dickson from Ramnagar, Punjab:

Miss Moore and I are in camp almost thirty miles from Gujranwala. We find our work very interesting. Some days we go out to the women in their homes and at other times they come to our tent. We frequently meet women who gaze at us curiously and say they are so glad to see us, because they never saw a white woman before. They sometimes ask us some very queer questions. They have been very much concerned about the death of the Queen. One woman asked us if the King would repeal all the laws the Queen had made in favor of women. Another asked me today if the Queen was buried in a box or a winding sheet.

Today we were taken to the top of a high house in the center of a village, and we sat on the flat mud roof to talk with the women. From there we had a beautiful view of all the surrounding country. Poor ignorant people! How hard it is to persuade them that they can never reach the heavenly home without Christ. They say, "Yes, yes. you love and obey Christ and he will take you to heaven and our prophets will take us."

We are here camped on an old battle field. The battle was between the Sikhs and English in Nov. 1841. In a beautiful garden near by are monuments erected to the memory of fallen English officers.

Miss Henrietta Moore from Gujranwala district:

I wish you could now see the beautiful fields. Not only were the summer rains better than for years, but those of winter also. Consequently vegetable life is abundant. The wheat fields look fresh and green, and the mustard in full bloom is yellow as gold. Other grains have been sown and are coming on nicely. It makes a very different sight from the bare brown fields we saw last year; but, better still, it gives promise of plenty of food the coming year. At present corn and millet are the cheapest grains, costing a little less than one cent a pound; so most of the people are eating bread made of one or the other.

There is also a good prospect for the harvest in the spiritual world. The Mohammedans especially seem to be awakening to their need of something better than the false prophet has given them. Just a few days ago one of them came to one of our Christian brothers and said he wanted to hear what the Gospel taught, for he saw that there was no hope of his obtaining salvation in the way prescribed in the Koran. Since a single failure to read the prayers is punished by seventy years in hell, he knew that having omitted this duty many times, according to his own book he must spend many years in hell. To such a one who is convinced that he cannot be saved by his own works, the message of salvation by grace is indeed "good news."

I hear of several such cases in different villages. While some are bitter as ever, it is encouraging to know that others are seeking the truth. A doctor living in a village beside which we were camped two weeks ago sent for us to come to his house. When we went he greeted us in English, bidding us "Welcome," he politely showed us up to the roof of his nice new house and having seated us there called the men away and left us to talk with the women. His wife at once asked us to tell the story of Mary; so, beginning with the Incarnation, we told them of the only Saviour of men.

Missionary Correspondence.

Girls' Boarding School.

SIALKOT, March 6th, 1601.

MY DEAR FRIENDS:—It was my turn to write in February and here it is March. We have had a full winter in the Girls' Boarding School, and now we are preparing for the Bible examinations, which take place next week. The school Board will meet to take the examinations and to see after the interests of the school.

Our school grows steadily, and, we believe, in more ways than one. We have so many big girls in the school now and their influence is, in general, very good. The new girls will be coming in in April, and then we will begin on another summer's work. We want you to pray to God for us, that our faith fail not during the long hot months. Miss Lawrence who was today to sail from Calcutta on her homeward journey, left the school the last of December and my sister took the work at the begin-

ning of the year.

I don't know whether any of the readers of the Magazine remember, but some years ago a fund was contributed in memory of my mother. I believe that the Magazine had a great deal to do in raising the fund. My father made the fund over to my sister and myself to use in some way. As our class room was very short, we asked and received permission from the mission to use the fund in building two new class rooms for the infant department. The building was opened January 4th by Mrs. Browne, wife of Colonel Browne, the commander of the station. On the same day we had our annual entertainment and gave the farewell to Miss Lawrence and the welcome to my sister. Our girls' essays were highly praised, as were all the exercises. Eighteen of the little girls gave a doll drill which was very pretty. The girls showed their appreciation of Miss Lawrence and her work in their parting gift of a Bible. The teachers also gave her a beautiful shawl and she received some other little gifts. We miss her, but she has well earned her rest and we hope you will all see her and hear her tell about the school.

Miss Frances, the government inspectress, surprised us by coming three weeks before the regular time this year. Our results were not in general as good as last year, but last year they were unusually good. However we have finished up the year and will take the regular examinations and promote according to our own examination. The object of Miss Francis' examination is to determine how much aid is to be given by government. As this only amounts to about six dollars it is not a great thing, but we believe in the government inspection, in that it keeps the school up to a standard. The sewing and boarding department, as usual, received high praise (I should say housekeeping department, for you know we do all our own work here.) The yearly middle examination is held this week and part of next beginning tomorrow. We have four girls who will take this examination and they have been working hard to get ready. You might call this the "Graduation," for we only have the girls read as far as middle or eighth standard.

Last week the Synodical Y. P. C. U. convention was held in our school chapel, and we enjoyed the meeting very much. Miss Anderson was elected president, and Miss Mulaim-ud-din secretary. Rev. Scott, of the Scotch mission, Miss Anderson and Rev. J. H. Martin gave addresses which were very helpful.

The young people's movement is growing in India, and we feel that it fills a long felt want in that it brings out the latent power of the lay members, and that usually is very latent. We have two Christian Endeanor societies in the school and the weekly prayer meetings are means of blessing to us.

Mrs. Scott and daughters have been making their farewell visits. We are sorry to lose them, but Mr. Scott will miss them most of all. Mr. Caldwell too will be very lonesome without Mrs. Caldwell, May and Joseph. Miss Ella Gordon also has gone on furlough. The last four along with Miss Lawrence were to have sailed from Calcutta today.

The weather now is delightful but the hot winds are not far away and then we may look for our long hot siege. May He who has given us this work to do give us the strength to perform it.

JOSEPHINE MARTIN.

Sabbath-school Work in Egypt.

(Prepared for the Annual Meeting of the Missionary Association by Grace Brown.)

In the wide district of Bulak are two Sabbath-schools under one superintendency, but each distinct in character. The Kullalie Sabbath-school is largely Coptic; the Rod-it Terrug Sabbath-school is almost entirely Moslem. In the Kullalie Sabbath-school the attendance is one-fourth the attendance of the day school; in the Rod-it-Terrug Sabbath-school the attendance is four times the attendance of the day school. In the former the pupils are all from the day school; in the latter. a large number come from the Kutabi. In the former, aside from boys and girls, both men and women

attend; in the latter only men. In the former all the teachers are from the Sabbath-school itself; in the latter, the teachers are sent to it from the Kullalie. In the former, which is always in the morning before the service, the superintendent is present every Sabbath and teaches a woman's class; in the latter, which is held in the afternoon at a time conflicting with the Kullalie service, the superintendent is able only to give on occasional visit. In the former all the teachers are not members of the church; in the latter, both teachers are. In the former, owing to sickness the last two months, the superintendent was not able to be present, and the Sabbath-school, so far as the female element is concerned, was much diminished. The boys under their Protestant teacher came as usual and the men likewise; but the girls under their non-Protestant teachers scarcely came at all; but the Rod-it-Terrug school constantly remained intact, though the superintendent was able to be present only four times during the year.

These foregoing evidences I can ascribe to nothing else than the vital force of Christian influence. It was three years ago that Sabeba Fanore, a young girl of Coptic family, united with the church. Her conduct, until a short time before that important event, was anything but acceptable. She was quarrelsome and irritable and apparently lacked all power to assimilate herself with the other young girl teachers. She seemed the least probable of all the seven to prove an ornament to the Christian faith and it was with fear and trembling, until at the very last moment, when faith entered in, that her name was given to the clerical missionary in charge. Since that however she has been a changed soul. A most efficient primary teacher in the day school, loving her pupils with true Christian love, gathering them in like a little shepherdess, she has at the same time proved herself most acceptable to the girls of Rod-it-Terrug, who manifest toward her a most intense affection and congregate with her every Sabbath in the Sabbath-school.

The other teachers of the Kullalie have given no evidence of real desire to unite with the church, though they are all gentler in character and more pacific in temperament than Sabeba. When spoken to upon the subject, they manifest direct stubbornness. There is one of them, Miss Nanna, who never misses a single Sabbath's attendance; feast or fast, she is ever present in her place, a most devoted little creature and yet, when the superintendent talks to her about confessing Christ in a formal way she says, "When the Spirit leads me." "But, says the superintendent, "you can't expect the Spirit to lead you, if you do not make some effort to let him lead you. We choose our leaders,' and there the matter drops. O! we can only pray for such and bide God's time.

The other teacher in the Rod-it-Terrug Sabbath-school is the Moslem convert of Bulack. He has been a much tried and very faithful convert. There was one thing however' that troubled him much, and that was *woman.* He abused his wife *actually*, most shamefully, and he abused the Rod-it-Terrug day school teacher *verbally*, most indecently, and he could scarcely treat with becoming respect the superintendent, until one day she became indignant and gave him a pious scolding, telling him that he did not yet know the religion of Jesus Christ. If he knew it in heart and in deed he would reverence women, for Christ set that example to all his followers. Since that time he has given no more trouble, and knowing well the Koran, and being likewise a thorough and reliable expounder of the true Word, he is most valuable as a Sabbath-school teacher among Moslems. One of our clerical missionaries, Mr Kruidenier, went out on Sabbath to see how the man was doing, and was convinced of his power for good in that vicinity.

It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

Young People's Department.

The Beginning of Medical Zenana Work in India.

DEAR FRIENDS:—You have asked me to tell you something about the beginning of medical work in our mission and the necessity for it.

It was at the age of sixteen, while in school, I heard a missionary sermon, which so appealed to my heart that then and there I decided that if God would open the way I would give my life to medical missionary work among the women of India. You will ask, Why a medical missionary? True at that time there was very little medical missionary work done, but, young as I was, I had always been greatly impressed with the Saviour's method of work in reaching souls, and had often wondered why missionaries did not do more for the sick people when they saw so much misery around them. Eighteen hundred years had brought light and knowledge, but there was so much sickness and physical suffering (the result of sin) and while missionaries were busy preaching the Gospel, comparatively little had been done to alleviate suffering; and often I thought how nice it would be if the Saviour was back again to heal the sick. Jesus as the healer of sick bodies was not keeping pace with Jesus as the healer of sick souls. Of course at that time I knew nothing about the sufferings of the poor women in the zenanas. My sympathy was excited by what I saw as a school girl, and to my mind that was enough, for it made me long to do something for the poor sufferers. Our Saviour preached the Gospel and healed the sick thus proving that He loved sinners, why should not the Christians do likewise thought I. Nine years afterwards my wish was realized as you will find in "Our India Mission" page 477, and in February, 1877, I entered upon my *life work* with the Bible in one hand and a basket of medicine in the other, determined that the women of Gurdaspur city and district should know something about our *loving Saviour*.

I can never forget the first day's work. A small basket had been fitted up with bottles of quinine, castor oil, epsom salts, zinc lotion, carbolic ointment, camphorated oil, soap and brown sugar, household remedies, such as I had seen my mother use when we were children. Mounting my pony, my Bible, tracts and pictures in a bag hanging from my saddle, and the medicine basket in the hands of the syce (groom), I made my way to Nabipur (home of the prophet) village, about two thirds of a mile from our mission house. Not daring to enter the village we stopped outside under a big tree. A lady in a native village was a novel sight, and soon a crowd gathered, but while it is true I was born and educated in India, this was my first real experience of natives in their homes, and I was not only timid but nervous, but the village people were very kind in their welcome, and when I showed them the picture of the "Sower Sowing the Seed" and asked if I might read to them, they all said with one voice, "Aho! Aho!" (Yes, Yes). I not only read but explained the parable to them. By this time the children were at my basket wanting to know what I had in it. Of course I had to tell, and at the same time I asked if there was any one sick in the village who wanted medicine. An anxious-looking old woman called out, "My daughter is ill; come and give her some of your medicine." She led the way and I followed with my basket, a crowd after us. Two mud rooms with a court yard in front was the house we entered. On a charpai (bedstead) was lying her daughter, an *only* child, a beautiful girl of eighteen, who was suffering with inflammation of the tonsils. Her face was flushed and seeing me she began to cry, I too was ready to break down, partly through sympathy and partly through fear, for I did not know what to do for her, although I had a basket of medicine and was longing to help her. This

will never do, thought I to myself. Help me! Help me! went up the inward cry, and at the same time I took out a fist full of epsom salts and dissolving it in a little water, made Fazi Bibi (Grace) drink it, telling her it would do her good. Promising to come again the next day, I went home, not anxious to have another patient; one was enough that day. On getting home I went straight to Doctor Behare Lall, our family physician, a kind hearted Hindu gentleman, and told him all that had occurred. He smiled and said, "She won't die;" then taking down a big book on practice, said "That was a case of tonsilitis, read it up." I did and the next morning went back to Nabipur to see Fazl Bibi, who, to my great delight, was much better, and very grateful. According to the doctor's directions I touched her tonsils with caustic and made an application to her throat of tincture of iodine, and gave her some quinine for tonic. In a few days Fazl Bibi was quite well and we became fast friends. The villagers thought I was very clever. Later on we opened a small village dispensary and a girls' school in her house, and it was in this house that the village women gathered to hear the Gospel read and have their sick treated. Fazl Bibi was the first convert to Christianity, and she is still with us. Other villages were visited in the same way and zenanas opened in the city.

After two years Miss Euphie Gordon, now Dr. Gordon, daughter of the late Rev. Gordon, D. D., became my companion and remained so for two years, without taking any salary. We went to the city and villages together reading the Bible and treating the sick, and whenever we met with a serious case we were helped out by our friend, Dr. Behari Lall. At last one day the Doctor said to us, "Ladies you seem to be in earnest, and I want to help you. If you wish to treat intelligently, you must know something about the human body, diseases, their causes and how to treat them, and I shall be glad to teach you." A word here abont our doctor, who was a graduate of one of the best medical colleges in India. He is a fine surgeon, a true friend, liberal minded, a reformer among the Hindus, an Arya who did not believe in child marriage or perpetual widowhood. He thought well of Christians and at times seemed very near the Kingdom. Such was our first teacher and a very practical one. He gave us three lessons a week in anatomy, materia medica, and practice. He gave us also from time to time cases in the government female ward to look after. Thus we got our practical knowledge. We were always present at his operations, and at such time he would always make use of us in any way he thought we could help him. So anxious was he that we should study anatomy well, that he prepared a complete skeleton for us, which, by the way, gave me such a fright one night that I nearly scared the whole neighborhood. It was a summer night and I was studying anatomy, but so tired that when it struck eleven I laid down for a little while intending to return to study again. However I fell asleep and dreamed that my skeleton was alive and was planning to catch me. I thought there were eyes in those dry sockets looking at me. I awoke and for a moment it all seemed so real to me that I jumped up and made for the door. The chick that was on the door broke and the hired man, who was pulling the big fan suspended from the ceiling (it was a sultry night), seeing me rush out, took fright and bolted crying, "bluit! bluit" (ghost! ghost). The old Hindu watchman seeing the man running and me following thought there was a thief in the house, so he raised the cry of thief! thief! By this time I was quite awake and calling the old watchman to stop I explained to him what had happened, but the hired man never returned. The skeleton was put away in another part of the house and Gray's anatomy went on the shelf and I to bed; but there was no sleep for me the rest of that night.

But to return to our medical work. It was on the 17th day of September, 1880, that the zenana hospital, containing ten beds, was opened for the admission of patients and the dispensing of medicines. For four years the hospital was in operation I need not say how eagerly it was sought by

hundreds from city and villages. *Our aim was to reach souls*, and we were successful in this, as there were five conversions, Fazi Bibi, of Nabipur, being the first. She is still living and bearing witness for Jesus. While both treatment and medicine were given free, we were liberally supported by friends in India, so that it was not a draw on missionary funds.

In 1885, after eight years of work, we closed the hospital to go to America for a fuller course of training. The rest I need not tell you, for you already know it. For a fuller account of what I have already told you I refer you to "Our India Mission," from page 478 to page 481. Please read it in connection.

I have one regret, and that is that my companion and colleague, Dr. Euphemia Gordon, was not able to return with me to India on account of her health. We were companions in the early struggle of medical missionary work and it would have been such a pleasure if we could have continued it together.

Good-bye with love from your missionary,

SOPHIE E. JOHNSON, M. D.

Jhelum, India.

The Work In Chicago.

The Young Women's Missionary Society of the Second Church, Chicago, pays $25 a year for the support of a little girl in Miss Corbett's school in India.

Besides, we decided last year to do some home missionary work. Accordingly we sent six dolls that we had dressed to the Children's ward in the Cook-county hospital, and Christmas cards, candy and books to the value of $2.50, and a dozen magazines to the consumptive's ward in the Home for the Incurables, for the eight young people who are patients there. The head nurse of the hospital, in acknowledging the dolls, wrote, "On behalf of my little patients in the children's ward, Cook-county hospital, I wish to thank you for the beautiful presents you sent them. These little ones are delighted with them, for they have added very materially to their Merry Chirstmas."

One girl twelve years old, lay dying on Christmas day with her share of the gifts clasped in her hands. That was the first Christmas gift she had ever received. She died the next morning and her roommate wrote us that her last hours were brighter and happier because of the fact that she had been remembered.

I write this not to boast of what we have done, but as a suggestion to some other societies in our church. Too many think that if they raise a certain amount of money in their society and send it to the Board, to be used in carrying on the Lord's work their whole duty is done. The "homes," "hospitals" and "asylums" of our land are full of unfortunates whose lives would be better and happier if we would remember them with occasional gifts of love. "These ought ye to have done and not to leave the other undone."

MARGARET A. CLELAND.

Other societies might emulate the example of this one by sending dressed dolls to the children of our own Children's Home in Allegheny. There is one boy in the hospital there who has never walked; he lies on a bed all the time. What nobler work then to send some toys, bright scrap-books and the like, to amuse him and also other sick children there. This would be a blessing to the nurses as well as the children. And now when the fruit season is almost here, send for a barrel of empty fruit cans and fill them during the summer. We know how children in our own homes love jams and jellies; these children love them just as much.

NEWS AND METHODS OF WORK, JUNIOR MISSIONARY SOCIETIES.

Conducted by MRS. N. WYLIE STEVENSON, Junior Secretary.

How to Interest the Boys in the Junior Missionary Societies.

First, let me say, there is no praise too high for the plan of organization adopted by the women of the church for Junior missionary societies, particularly that part

of dividing a society into circles or classes. We have ten circles, each circle being limited to ten members, thus giving better opportunity for the impress of one's personalty, and O! how much it means to both leader and junior to get in touch with each other and with Him who says, "I shall give thee the heathen for thine inheritance."

The question, How to interest the boys, and how long shall we keep them in the Junior society? has, to some extent, been solved here. Our boys are graduated into the Christian Endeavor society at the age of fifteen. On their graduation day a certificate is given them and the attention of the Lookout Committee is called to them. To interest them we let them do the work. The meeting in the class-room is theirs. They usually have one member read a short scripture lesson followed by a season of short (sentence) prayers, each boy realizing that praying is only talking to God. After this comes the lesson, the parts having been previously assigned. One boy prepares a paper on the topography of the country to be studied; another on its climate and products; another on its people, their habits and religion; another will have collected pictures of the natives as well as of our own missionaries in the field.

Then comes the pressing home of the great needs of such a country and our duty and privilege in helping them. Boys do not want to take everything by faith, so are always interested in having one who has visited our mission fields give them a talk about them. The superintendent gives the privilege to any who wish to make a donation of books, toys, or fruit for the hospital to do so. In this kind of work the boys are enthusiastic.

While there are discouragements in the work, yet it is full of promises and we believe we are sowing seed which in due time will yield a rich harvest.

E. CURTIS HARSHA.

Junior Missionary Association.

The superintendents and leaders of the Junior missionary societies of Allegheny and Monongahela presbyteries are united in an association known as the Junior Missionary Association of these two presbyteries. Meetings are held every three months, at which some phase of Junior work is usually discussed. The subject under discussion at the last meeting was the system of rewards used in the different societies, and a number of very helpful suggestions were offered.

Two societies reported a card system in use, a small card being given to every member present, three or four small cards exchanged for one large one, and a certain number of large ones for a book.

In another society attendance is encouraged by giving to each member present one of what are known as the Perry Pictures. (These are pictures of Bible scenes and copies of well-known paintings and are obtained from the Perry Picture Co., Box 250, Malden, Mass.) Perfect attendance throughout the year is rewarded with a book or framed picture. In the same society a banner is given to the division that has the highest quarterly percentage of attendance, and this banner is carried in marching to and from the class-room.

To encourage the bringing in of new members, a book or framed picture is also given to each of the three who bring in the largest number of new members, attendance at three meetings being necessary to secure enrollment as a member. Flower cards are given in the same society for memorizing a certain number of Bible verses, which in order to enconomize time are written instead of being recited orally.

One superintendent reported having used successfully a "Star System." For star secretary they make use of one of the members who has outgrown the Junior society, yet does not wish to leave it. It is her duty to make stars of cardboard and to cover them with gilt paper. One star is given to each circle that has one hundred per cent. of attendance. A star is also given to a circle for every new member secured by anybody in the circle, whether the new member be an active member, or an honorary member, or a Little Light Bearer. At the end of three months, the circle having

the largest number of stars gets a silk banner, which it carries to and from the classroom, leading in the march.

Another plan, which had been used in the same society, was to have a long roll of manilla paper and black crayon, and to enroll the name of the pupil who brought in a new member, whether an active member or an honorary member, or a Little Light Bearer, and also to enroll the names of those present during the quarter. At the end of three months the circle having the largest number of names enrolled received the banner.

The fact was also brought out that a system of rewards is not absolutely necessary to a successful society, as a number of superintendents were able to report good attendance and enthusiastic societies without any rewards. As one superintendent put it, the emphasis in any case is not to be put on a system of rewards, but on the enthusiasm of the workers.

MRS. MARTHA J. HILL, Sec'y.

Perhaps some one will say these rewards cost money and we cannot afford it. Yes, you can. The honorary membership money is what is used to procure the articles mentioned. Every Junior missionary society should push the honorary membership. Place the membership fee at 25c or 50c if $1 is too much for your locality.

FROM Month TO Month.

Board of Directors

Board met March 19th and April 2nd in usual place.

Foreign secretary reported letters from the Misses Embleton, Lytle, Finney, Buchanan and Morrison; Dr. Barr, of India, and Mesdames McCullough and McConellee. Secretary instructed to have some one authorized to represent us and have the Women's General Missionary Society of the United Presbyterian Church of North America registered in India in order that proper deeds may be made out for all our real estate in that country. This will cost about twenty dollars. Treasurer instructed to forward $334 for strip of land upon which part of Jhelum hospital is built.

Thank-offering secretary presented bills for printing and mailing supplies, and reports that India's thank-offering is $114 and more expected.

Parsonage secretary reports from New Haven, Mich.; Kansas City, Kansas; Clear field, Iowa; Duquoine, Kansas; Liberty and Alliance, Neb.; Newton, Kansas, and Mt. Washington, Pa. Settled all claims in full.

Freedmen's secretary reports from our farm in Alabama and from industrial departments in Camden, Miller's Ferry, Canton Bend, Athens, Knoxville, Blue Stone, Norfolk, Henderson and Chase City.

Treasurer received during month, $5471.12; disbursed, $6548.39. Instructed to forward estimates for medical work in India, amounting to $2,365 and also for girl's school at Sialkot, $2,519. Received life membership fee from Mrs. J. A. Morrow, Simnasho, and a legacy from the late Mary P. Thompson amounting to $395.50.

Railroad secretary reports that the Western & Central Associations have granted theusual reduced rates for delegates to the convention at Monmouth. Fare for round trip from Pittsburg to Monmonth, including sleepers, $28,00.

Home secretary presented reports from Jewish Mission, Chicago; Italian Mission, Pittsburg; Polish missionary, Good Hope Mission, and also from Colfax, Bloomington, and Seattle. Rev. W. W. Gordon elected to fill Mrs. Speer's vacancy, and Miss Ella Montgomery as field matron, if approved by presbytery. Dr. Tate has been asked to have himself transferred to Warm Spring's agency as physician, board to make up any loss in salary incurred thereby. A good United Presbyterian medical missionary will thus be secured. Upon request of Dr. Kirkpatrick, endorsed by Presbytery and Board of Home Missions, city missionary is to be supported at Tacoma.

Secretary instructed to forward usual questions to Chicago presbytery concerning Messiah Mission for ensuing year.

Literature secretary reports sales for month, $59.71; balance, $31.18.

With deep regret we part from Miss Mabon, as she goes abroad for an indefinite period. E. M. C., Secretary.

Lizzie Cunningham

A tribute of love and respect from the W. M. S. of Crawfordsville, Iowa, to the memory of Lizzie Cunningham, who was called to her heavenly home Feb. 28, 1901.

We detire to bear testimony to her Christian character, patience and resignation under most severe

suffering, and while we mourn the loss of her we feel it is her gain. In her death the church has lost a loyal and consecrated member. To the sorrowing sisters we extend our sympathy. COM.

Mrs. D. C Weede.

A tribute of love from the W. M. S. of Sterling, Kan. on the death of Mrs. D. C. Weede, Feb. 8, 1901, aged 61 years.

Mrs. Weede was a person of no ordinary character, and although an intense sufferer for months, she was cheerful, leaving us an example of true submission. Though unable to meet with us, she never lost interest in every good work.

Resolved, That in her death we have lost a humble Christian worker, always willing to do "what she could." Her work is done. God has called her to higher service.

Resoloved, That deeply deploring her death, her memory shall be to us a beacon light leading us to greater diligence in the Master's service.

Resolved, That the church in all its departments has lost an earnest worker, the state and community a valued leader in W. C. T. work, and the home a cherished loved one.

Resolved, That we extend our sympathy to the bereaved ones, pointing them to the loving Saviour, whom she loved and served. As a society let us take as our motto, Mark 13:35–37.

MRS. E. J. MCCARROLL,
MRS. E. W. MCCRACKEN, } COM.
MRS. N. STORMONT.

Mrs. Mary Evans

The W. M. S. of the 9th U. P. church, Pittsburg, Pa., would pay a tribute of love to the memory of Mrs. Mary Evans, who fell asleep Feb. 12th, 1901.

Mrs. Evans was a woman of no ordinary character. Although unable for years to attend our meetings, she never lost sympathy or interest, but was ever ready with generous liberality to help in the work of her Lord and Master

May we hear His voice saying to each of us, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

We extend our sincere sympathy to the family and commend them to the Divine care of Him who said: "Blessed are the dead who die in the Lord."

MRS. J. M. ECCLES,
MRS. W. E. HAMILTON. } COM.
MRS. JOS. BOWMAN.

Mrs Hettie Ludwick. Mrs. Hannah Greer. Mrs Martha Loasch

Death has invaded our band of Christian workers and has decreased our number by removing three contributing and interested members: Mrs. Hettie Ludwick, who died December 9th, 1900; Mrs. Hannah Greer, February 1st, 1901; and Mrs. Martha Loasch, February 28, 1901.

The two former were charter members. Physical infirmities deprived them of engaging in the activities of the society, yet we had their sympathy and prayers in our work for the Master. We record with gratitude the kindness of our Heavenly Father in sparing them to a good old age. They died in faith, as they lived, "in hope of the glory of God."

We tender to each of the bereaved families our sympathy, and commend them to a merciful God, and to the word of his grace.

MRS. M. A. GRAHAM,
MRS. J. A. DOUTHETT, } COM.
MRS. E. A. IRWIN.

Mrs. Velma Wherry Smith

Tribute of respect from the Women's Missionary Society of the United Presbyterian church of Lincoln, Nebraska.

It has pleased God in his providence to take home, February 12, 1901, Mrs. Velma Wherry Smith, wife of our pastor, in the 24th year of her age.

As a society we feel we have lost a cheerful, willing and untiring worker, one who was always interested in whatever pertained to the advancement of Christ's kingdom. Owing to feeble health she was unable to attend in person all our society meetings, but was with us in spirit. During her illness (having been taken to her parental home at Pawnee City) she often referred to her work in Lincoln, especially to her Sabbath-school class and Kings daughter circle with a desire that she might be spared to return and take up her work and labor of love.

Being humble and free from ostentation, by her faithful Christian life she endeared herself to all who knew her. She was conscious to the last, and was enabled by God's grace and strength to talk with her husband, parents, brother and sisters, giving them words of comfort and consolation, and counsel in regard to their infant son Roderic, whom she was about to leave motherless.

While our hearts are made sad we bow in humble submission to the will of Him who makes no mistake. Precious in the sight of the Lord is the death of his saints. We tender our heartfelt sympathy to the husband, parents, brothers and sisters.

MRS. MARSH,
MRS. PLATZ, } COM.
MRS. BROOKMAN.

Resolutions of Respect

The Women's Missionary Society of the Canonsburg United Presbyterian church tender this tribute of respect.

Whereas, Mrs. David R. MacDonald (our former pastor's wife) and Mrs. Mary R. Draper have recently removed from our congregation to other fields of labor and usefulness in the Master's vineyard,

Resolved, That by their earnest Christian work they have set us an example worthy of imitation. And that while we miss their presence and words in our meetings, we have reason to hope that our loss will be gain for the other fields in which they may enter. These two sisters we commend to other missionary societies where they may become members—servants who work for the welfare and spread of the Gospel both in the Home and Foreign fields.

Resolved, That we express our sorrow in losing two of our number so faithful and zealous in the Master's work. That God's richest blessing may be theirs in their new home is our prayer.

MRS. JAS. FULTON,
MRS. WM. SIMPSON, } COM.
MISS SARA BERRY.

THE SONG OF THE WOMEN.

By Rudyard Kipling.

(While her husband was Viceroy of India, Lady Dufferin, in 1885, established a fund for the medical aid of the women of India. This supports more than two hundred hospitals and dispensaries, all the patients being native women and children of that country.

How shall she know the worship we would do her?
The walls are high, and she is very far,
How shall the women's message reach unto her
Above the tumult of the packed bazaar?
Free wind of March, against the lattice blowing,
Bear thou our thanks, lest she depart unknowing.

Go forth across the fields we may not roam in,
Go forth beyond the trees that rim the city,
To whatsoe'er fair place she hath her home in,
Who dowered us with wealth of love and pity.
Out of our shadow pass, and seek her singing:
"I have no gift but love alone for bringing."

Say that we be a feeble folk who greet her,
But old in grief, and very wise in tears;
Say that we, being desolate, entreat her
That she forget us not in after years;
For we have seen the light, and it were grievous
To dim that dawning if our lady leave us.

By life that ebbed with none to staunch the failing,
By Love's sad harvest garnered in the spring,
When Love in ignorance wept unavailing
O'er young buds dead before their blossoming;
By all the gray owl watched, the pale moon viewed,
In past grim years, declare our gratitude!

By hands uplifted to the gods that heard not,
By gifts that found no favor in their sight,
By faces bent above the babe that stirred not,
By nameless horrors of the stifling night,
By ills foredone, by peace her toils discover,
Bid Earth be good beneath and Heaven above her!

If she have sent her servants in our pain,
If she have fought with Death and dulled his sword;
If she have given back our sick again,
And to the breast the weakling lips restored,
Is it a little thing that she has wrought?
Then Life and Death and Motherhood be naught.

Go forth, O wind, our message on thy wings,
And they shall hear thee pass and bid thee speed,
In reed-roofed hut, or white-walled home of kings,
Who have been helpen by her in their need.
All spring shall give the fragrance, and the wheat
Shall be a tasseled floorcloth to thy feet.

Haste, for our hearts are with thee, take no rest!
Loud-voiced ambassador, from sea to sea.
Proclaim the blessing, manifold, confest,
Of those in darkness by her hand set free,
Then very softly to her presence move,
And whisper: "Lady, lo, they know and love!"

WHY DOES INDIA NEED THE GOSPEL.

By the BISHOP of LUCHNOW.

WE are accustomed to say, "Would we had more missionary spirit in the church!" Would we had! For what does missionary spirit mean, but just this—the spirit of our Lord Jesus Christ! The missionary spirit: the saving spirit, the spirit of Jesus, the Saviour.

You know the founders and leaders of the three greatest religions of the world are Gotama, Mohammed, and Jesus. The disciples of these great personages have given to each of them characteristic titles by which they are now generally known among men. Thus Gotama is known as "Buddha," which means "the Enlightened One"; Mohammed is known as "the Prophet"; but Jesus has a Name of profound importance. He is known as "the Saviour." Now that seems to me an interesting and highly significant fact. What Buddha did was to teach a philosophy of life. What Mohammed did was to teach a specialized theistic creed. What Jesus did was *to be a Saviour* for poor, weak, erring, sinful human creatures.

This is emphatically the distinguishing characteristic of Jesus. He was the Enlightened One; nay, He was the Light. He was the Prophet; none ever spoke forth from God to man as He did. But, chiefest of all, He was *the Saviour*. Witness His words to Nicodemus, to Zaccheus, to the thief on the Cross. Witness His parables of the lost sheep, the lost piece of money, the lost son.

I would say, then, if you want to have a missionary spirit among your people, you must cultivate among them the spirit of Jesus; for that is the missionary spirit. I am told that in some parts of China Christianity commonly goes by the name of "the Jesus Religion." That is exactly right if you remember that "the Jesus Religion" means literally "the Saviour Religion."

Why do the people of India need that we should maintain Christian missions on their behalf? Why do they need a Saviour and a salvation?

(1) They need it, first, because of their mistaken conception of God. If you travelled through India, one of the first things which would strike you would be the idolatry and polytheism of the people. Everywhere you would see the idol temples of the Hindus; you would hear the sound of the priest's bell or gong; you would see the people flocking to present their offerings of living animals, fruits, and flowers. Each temple or shrine contains the image or symbol of a divinity, and you would note the people bowing and prostrating themselves before them. The Hindus have literally hundreds of gods and goddesses. They are grossly idolatrous and polytheistic.

But behind and below the polytheism of India, there is the Pantheism of India. Pantheism is a subtle religious philosophy, difficult for the Western mind to understand; but it is the universal creed of the Hindus. The gods and goddesses are, after all, but the aristocracy of beings. Before them, after them, over and below them, there is the great All-in-All, the great, unconditional, neuter, impersonal, all-pervading Soul of the universe. This Being cannot be properly spoken of as *He*; the Being is *It*. A Force, not a Person. To the Hindu, human personality is an illusion. In the Supreme,

one Personality does not exist.

Accepted as a religious faith, Pantheism is found to be a terrible system. It is a terrible thing for the children of men not to be able to look up to the Supreme One and think of Him as a Person. It is a terrible thing not to be able to pray to Him. It is a terrible thing not to be able to conceive of Him as the Father of our spirits, but only as a *Neuter* Force. It is a terrible thing not to be able to conceive of Him as purely and only good. But the Pantheist cannot so think of Him; for if God is all, and all is God, then God is evil as well as good, and evil as well as good is God. No wonder, with such a conception of the Supreme Power of the Universe, the Hindu conscience, as to good and evil, is dark and confused and unreliable.

(2) Again, the Hindus need a Saviour and a Salvation because of their mistaken and miserable views about the life which follows the life we now live. The Hindu theory is that which goes by the name of "the transmigration of souls." According to this theory, in the ordinary course of things the soul has to pass through 84,000 migrations before it can attain to its final rest—which is extinction of individuality, and the absorption into the impersonal and neuter soul of the universe. Each new stage, through which a soul passes, is determined by the character of its life in former stages. When a man dies, he will be re-born into the world again—re-born according to his deserts, to an existence of happiness or misery, as human being, an animal, or a plant.

It is a dreary prospect, a weary pilgrimage; and the Hindu himself feels it to be so. If a Hindu is asked what the chief aim of life is, he will say, "Liberation"; and if he is further asked what he means by "liberation," he will say, "To cut short the 84." That means the 84,000 transmigrations through which the soul must ordinarily pass. The Hindu thinks he may perhaps curtail that terrible series of births by ascetic practices by detachment from the world, by constant meditation on the identity of the internal and external principle i. e. by repeatedly telling himself that he is God and God is he. In this way he may hope to escape some portion of the weariness of living, and be easily absorbed into the vast passionless reservoir of impersonal being. That is not a bright hope for a human being, is it? I remember sitting by the death-bed of a native gentleman, who had been born and bred a Hindu, but who had embraced Christianity in middle life. I shall never forget the look of the dying man as he grasped my hand, and said in his weak and faltering voice, "Oh, Sir *I am so thankful that I am a Christian.*" I could see what was in his mind. It was the contrast between the Hindu creed of the six lakhs of transmigrations and the Christian hope—"To-day with Me in Paradise."

(3) The Hindus need a Saviour and a Salvation, because Hinduism gives them no hope of such a thing as a Divine forgiveness of sin, no knowledge of a Divine power which loves them and is ready to uplift and support, no good views of a Holy Spirit, the Comforter, who comes to their heart to indwell and strengthen in it all good aspirations. Hindu salvation—such as it is—is all self-effort, self-saving. It is entirely removed from the Christian conception of God, mercifully coming within us, "to will and to do His good pleasure."

It is sometimes represented that the non-Christian systems of the world have so much good in them that it is hardly worth while to upset their adherents in their belief, and attempt to teach them Christianity. What has been said about Hinduism, however, will show you, I think, that, as far as it is concerned, it is not a system which is really calculated to bring true peace to souls thirsting for the Father of their spirits.—*Church Missionary Intelligence.*

"Ancestral China's heaving strife,
Deep-musing India's deadly woes,
Dark Afric, and the Polar snows,
In Christ shall find the Way, the Truth, the Life."

BHAIYA.

By Lois M. Buck.

COME, Bhaiya, my little brother, for we must once more go to the low, thatched hut where we lived so long ago, where our mother each day cooked the sweet chapaties (cakes) and the sag (greens); and to the fields, too we must go, where our father reaped the grain at every harvest time. Come, my little brother, come take my hand and see now if thou canst not walk, it is the shortest distance. No, thou wilt not? Then here's my hip, I think that I can carry thee though my limbs are weak, they feel as strengthless as the legs the camel's baby has—those great, long things on which he tries to stand and which turn and twist and at length sprawl out upon the ground.

"Thou art heavy still, brother, for that I am glad. I must rest a little now, let us sit behind that tree. Look up O brother, see we sit beneath a pipal tree; off it I remember I ate my first piplii. I did not like fruit then, but now if only thou and I had even two or three, how refreshing, cooling it would be.

"But I am rested now so we can rise and start. Across that burnt, parched field I see our little hut. We will soon be there.

"Now, Bhaiya, open wide those eyes of thine, look well at all things that I show and remember all I say. When thou art grown to be a man this hut and that ground lying there shall both be thine, our father gave it to thee when he died. And if others try to take it from thee, thou must claim it, say it is thine, thine own, for Parbati sister told thee so. Say, brother, say, 'Parbati sister told me so.' That is right, thou dear one. Now come and see. See here the genda flowers used to grow,—such yellow blossoms! It always seemed to me they were children of the sun. And here each morn our mother placed the four-legged cot out in the sun, and in the evening time our father sat upon it smoking all the while his long-stemmed pipe.

"Do not play there now, my Bhaiya, for we must go within. See how the walls are broken. Since our mother and our father died of fever, when it last rained in the season of the rains, no one has wished to live within them, so, uncared for, they have fallen to the ground. But look, in this corner I have found the *sil*, the stone on which our mother ground the spices for the feast-day curry *bhat*. Put your nose down on it, smell it quickly, brother, for the odor of the spices still has lingered. Lick it, little brother, with thy tongue, for it tastes a little of the curry our mother made so well. And did that not taste good to you, my Bhaiya? This *chulha*, little one, standing close against the wall, is where our mother cooked each eve at the sinking of the sun. Right in here, close against this side she threw the cakes when done, upon the ashes soft, and they rose and grew so big and round, then she took them out, struck them on her hand and tossed them to a basket standing near. I sat and watched and helped her too, but thou, brother, didst lie upon her lap with thy eyes still blackened deeply and the little cap drawn tightly over both thy ears and brow. On this side the earthen water-pitcher stood, on that a row of drinking vessels made of brass, and plates too made of brass; the *banya's* wife took them for her own and thou must get them from her when thou art grown.

"Now, brother, wilt thou remember all that I have shown and said? But we must not linger longer, for each moment I grow weaker, it seems I cannot go much farther. Before we leave though, come bow before the family idol sitting still beneath the babul tree. This way, Bhaiya, fold your little hands, and three times place your little head upon the ground. Dost thou cry? Hush, dear one, it will not hurt thee. Hush, O hush, the *banya's* wife will hear thee, come and kill both thee and me for staying all these days within the village after she had sent us forth telling us never to return. Hush, brother, it is thy wish to see the *jhil*, the pond in which the drowsy, blue-eyed buffalo stood? Yes, I will take thee. The

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fields we will not visit now, I think I scarce could walk across them.

"Behold, beloved one, the *jhil* is dry; no water has it known since the day on which the holy man, the *jogi* from a distant shrine, put a curse upon us, said the gods would send us no more rain, that our well and *jhil* should grow as dry and empty as his empty begging bowl, for we had failed to give him the rice and grain he had asked for. Even then the famine was coming sorely on us, and rice and flour there was none within the village, even for a holy man; the coarser meal he would not take, and so he cursed us.

"Yes, brother, the *jhil* is empty now, and the water snipe has gone and the buffalo—yonder lie his bones, he died since there was nothing more for him to eat. Dost thou know that soon I too shall die, shall leave thee? Do not look so, Bhaiya, do not cry. Come, sit down beside me, I will tell thee the tale that thou lovest best—how in the ancient times the buffalo grew to be so fond of water. Thou wilt not hear it, thou art hungry, dost wish for something more to eat? I have nothing more to give thee, dear one. Lay thy head upon my lap and sleep. No, thou wilt not? Thou wilt have something more to eat? Then hush, sit here quietly, and I will go and get thee what I can.

* * * * * * *

"Here, Bhaiya, here it is, a cake I stole from the *banya* woman's house, she to whom our mother gave us and she who promised she would keep us as her own. Let me feed it to thee, brother, and listen to the words I speak:

"Thou must think upon Parbati sister, Bhaiya, when she is gone. I know that soon I shall be dead, for I scarcely could return to thee, so many times I fell through weakness on the road. And thou must tell the gods I helped thee to become a man; that I fed thee in the famine time, that I only ate the pieces that were left, that I suffered the gnawing pain of hunger, that growing weak I died—then perchance the gods will show me favor in the lives that follow this. Wilt thou promise these two things? Say, yes, sweet brother. Now I bless thee for the word.

"Thou art sleepy? then lay thy head upon my lap, but, Mera Bhaiya, kiss me first, for before thou wakest I may have gone into a sleep from which thy cries can never wake me more."—*Woman's Missionary Friend.*

Bhaiya is the Hindustani word for "little brother," for whom no sacrifice on the part of the little Hindu sister is considered too great.—EDITOR'S NOTE.

HOW TO DEVELOP THE SENSE OF RESPONSIBILITY IN PARENTS.

BY MRS. J. C. CALHOUN. Read at the W. G. M. S. Round Table Conference on Junior Work, Pawnee City, Neb.

THE nucleus, and in most cases, the majority of the members of our Junior societies must be the children of Christian parents who are members of the congregation of which the Junior society is a part.

From the church leaders today in all directions comes the complaint that Christian parents are shirking their responsibility, that the very institutions which were intended to assist them in Christain training of their children, whose influence if rightly utilized will give double force to the home teaching, instead of being utilized as helps are burdened with the whole responsibility for their children's welfare. How many parents if asked, "Do you teach your children the Catechism?" might truly answer, "We send them to the Sabbath-school, but are not certain just what they are taught there." If asked, "Do you teach your children Bible history, Bible stories and Gospel truth?" might say "We send them to the Junior meetings, and we suppose they are taught all those things there."

This evil has been growing for the last

twenty-five years. A generation has grown up victims of home neglect, and its disastrous effects are felt, not only in the spiritual deterioration of individual character, but in the absorption of society in low and false ideals.

The generation now in middle life and upward were reared in homes when parents felt their responsibility to God for the personal training of their children. The young men and women who went forth from such a home atmosphere, even when they were not professing Christians, could never become skeptics or scoffers. Their parents faith became a part of their being. Their conduct was governed by a Christian conscience. Their very thoughts were moulded by Christian ideals. The frame work of society stood securely on a Christian basis.

Today multitudes of young men and women are going forth from Christian homes. They have been taught in Sabbath-school and kindred societies the main truths of Christian faith and doctrines, but they are not interwoven with the memory of a father's prayers, a mother's deathless love; and if they have not the rare good fortune of having for a Sabbath-school teacher one who could take the parents' place and interweave her own personality with the pupils lives, they go forth to seek first the things which they have learned from their parents —from the father, wealth or worldly position; from the mother, dress or social preeminence, the ideals and obligations of religion becoming more and more a fading dream. Let this continue another decade, and while the forms of church, state and social life may seem to retain their Christian character and be outwardly flourishing, the foundations are decayed and it will only require some sudden crisis to lay the whole framework of society in ruins, over which some hideous moloch of lust or anarchy may startle the world.

Let us make it the unanimous voice of this convention that not only a feeling, but a passion for parental responsibility must be developed. The home influence in forming the Christian character of the young instead of growing weaker must be made stronger. The moulding of the life of God's servants cannot be turned over to a committee or society.

The men whose work marks eras in the spiritual progress of the world must have the undying fire of faith and holy zeal kindled at the home altar. From Hannah, the mother of Samuel, to Susannah Wesley, the Samuels and the Timothys, the Chrysostoms and the Augustines, the Spurgeons and the Talmages have been the living personifications energized by the Holy Spirit of a mother's life and love and prayers. Some like Jerry McAuley have been raised up to do a great work for Christ without the moulding of the Christian home, but these are only exceptional cases and their work is limited to that of rescue. Only they can mould along the lines of the Christ ideal who have themselves been moulded in the Christian home.

Some say it would be better to abolish Junior work and throw the whole responsibility back upon the parents. It is enough to answer that the Sabbath-school and Junior society meet a missionary need of the age, and no abuse of them can justify their extinction. Perhaps within the bounds of every congregation there are as many families in which there is no home teaching of the Bible as there are in which this duty is faithfully performed. The children of those families will not go to church of themselves and their parents being careless will not take them. Their only chance for religious instruction is in the Sabbath-school and Junoir society. Gathered there in the association of Christian children enthusiastically studying the life of Christ and biographies of holy men and women, they are unconsciously moulded after the Christ ideal, and next to a consecrated leader the strongest element in this moulding force is consecrated children from consecrated homes. Then let all Christian parents remember that the Junior society will be a missionary force and blessing to their own children just in proportion to the home preparation they give to the children for working effectively in it, and instead of the leader bearing all the responsibility, their

responsibility is even greater.

It remains for us to consider our topic, "How develop the responsibility in parents?" First, there must be knowledge. Parents must know that Junior work is not simply a fad, but a definite and necessary department of church work. The Junior work should be talked over in mothers' meetings and in missionary meetings. This responsibility can better be developed in mothers' meetings than in any other way. When our mothers meet together asking God's guidance and wisdom in training their children, that helpful interchange of thought leads into paths of truthfulness and obedience and directs them early into the footsteps of their Saviour. When these meetings are made what they should be and attended as they should be, this question will not need to be discussed. Some consider mothers' meetings unnecessary, but if mothers met and prayed and counseled together in regard to the interests of their children, would we hear of the downfall of so many of our bright boys and girls? This is not a new movement. Sixty years ago Madame Willard carried the lamented Frances E. to mothers' meetings, and can we doubt that she was profited thereby?

Visiting the parents and conferring with them in regard to the work of the Juniors will deepen their interest and cause them to feel that they are in a great measure responsible for the work done. Leaders in Junior work should read papers or give addresses before the congregation setting forth the possibilities, and especially the missionary possibilities, of the society. Parents should be induced to go over the work of the day with their children before they go to the Junior meeting. They should also be invited to attend the meeting that they may see for themselves the work that is being done. Prejudice is often removed by parents being brought into personal contact with the work. A dear Christian woman has in days gone by reasoned with the writer as to Junior work being superfluous; but when brought into contact with the work became enthusiastic in its praise.

It would be well to send special invitations to the parents, inviting them in turn to visit the meetings. Children and parents will thus be stimulated to their best efforts. Parents will catch the enthusiasm of the work and take delight in fulfilling what more and more they will recognize to be a responsibility, one of the gravest and sweetest they owe to their children. I feel that we are only standing on the threshold of the possibilities of Junior work. Junior leaders, let our prayer be that parents may be aroused to a sense of their responsibility.

ISRAEL DEPARTMENT.

THOS. M. CHALMERS.

THE Messiah Mission industrial school for girls was opened Jan. 15. The attendance was very encouraging from the start and is steadily growing. The number of girls at the third session was almost as great as could be accommodated. Mrs. B. Marvin, of the 2nd church, is the devoted superintendent, and an earnest body of teachers is being rapidly gathered to assist in this important work. It is hoped the school will be a means of evangelizing many girls who otherwise would never enter the mission hall, and also that through it freer entrance may be gained into the homes of the people. The school meets every Tuesday at four o'clock, and if our prayerful friends will earnestly intercede for the workers and pupils, great spiritual good may be accomplished in addition to teaching the girls how to sew. We wish at this time to record our special obligation to Mrs. S. K. Crawford of the first church, who has manifested great zeal in behalf of Israel.

QUESTIONS ABOUT THE JEWS.

A Sabbath-school teacher in one of our Iowa churches purposes reading our an-

swers to these questions to her class of girls. This might be made an effective way of arousing an interest in Israel among other classes of young people. The rising generation should be taught how much we owe to the Jewish race.

1. Do modern Jews observe the Passover?

At each Passover season the Jews gather in their homes and keep a kind of feast which they claim is the Passover. For seven days they eat only unleavened bread with bitter herbs (horseradish, etc.), and on Passover night have a shankbone with a bit of meat on it to represent the lamb of the Mosaic Passover. We tell them this is not the Passover as God commanded it, and try to show them that God is not pleased with it, and point them to the true Passover, the Lamb of God slain for us. Some of them are much impressed when shown that no Jew really keeps the Passover today unless he believes in Jesus Christ.

2. Are the synagogue services of today the same as in olden times?

Yes and no. The synagogue service consists chiefly of the reading (or chanting) of the Law and the Prophets, with the addition of certain prayers. The Pentateuch is divided into fifty-four divisions, and is read through once each year. With each division of the Law is read a portion from the Prophets. It is customary to call up seven persons to read, the first a Cohen or member of the priestly family, if one be present, next a Levite, and then five plain Israelites. This explains how Jesus read in the synagogue as recorded in Luke 4. This division of the Law and Prophets is very old, going back perhaps to the times of the Maccabees in the second century B. C., or even further. The synagogue prayers are also very old. It is probable that several of the benedictions date from the Babylonian Captivity. The Jews have kept adding to these until today the prayer-books are bulky volumes and the whole service is burdened therewith, especially on the feast and fast days.

3. Do they observe the rites and ceremonies of the Levitical law?

Many observances connected with sacrifice have ceased, but the Orthodox Jews expect to see these renewed when the temple is rebuilt. The rite of circumcision, the fast of the day of atonement and the various feasts are still observed. On the evening of atonement day they slay a chicken, pronouncing it their atonement. This singular ceremony is a proof that the Jew still feels the need of a sacrifice for the removal of sin. Ever since the time of the Babylonian exile the Jews have kept four fasts not appointed in the Scriptures, but which are beautifully referred to in Zech. 8, 19. Many other observances and singular customs have grown up in the course of centuries, some of them deeply dyed in superstition. The study of these changes in Jewish belief and practice is a fascinating one and throws much light on the vagaries of the human mind. It forms one of the most interesting as well as saddest chapters in the history of unbelief.

4. Do they as a people observe the seventh day of the week for Sabbath?

The Orthodox Jews in general cling tenaciously to the seventh day. Of course the entire observance is legal rather than spiritual, and the rabbis have spun out their interpretations of the Sabbath law until the people are held in slavish bondage by their requirements. In western Europe and America many Jews have for business reasons given up the observance of their Sabbath, and the Reform Jews have agitated for the wholesale adoption of the first day. In many Reform synagogues the chief services are held on the first day of the week, but there is loud lamentation at present that this innovation has proved a failure in drawing the people. One of the great difficulties in gospel work among Jews is their objection against the religion of Jesus in changing the Sabbath law.

247 South Center Ave., Chicago.

Giving is an essential part of the Christian religion. The whole plan of salvation is one great unspeakable gift.

ROSA'S ILLNESS AND DEATH.

By Miss E. O. Kyle, Cairo, Egypt.

WE are often asked the question, "Are you able to influence your day pupils and bring them to Christ?" Whilst we cannot answer the question in the affirmative in regard to all of our day pupils, yet we know, and have testimony, that there are many who go out influenced for eternity and are saved. When we sow the precious seed we cannot tell whether this girl or that one shall receive it and be garnered into the granary of God. Oft-times we are cheered by hearing of some one giving evidence of being a happy Christian; and I wish to repeat the testimony that one of our girls gave of a happy Christian death.

About two years ago a Syrian family moved to Cairo from Beirut. Soon after they came to the city they brought their girls to our school to have them enter as day pupils. Having had reverses in Syria they were not able to pay any tuition. I received them free, and that brought them under the rule—to attend church and Sabbath-school—regularly. The eldest daughter, Rosa, was very bright and interesting to teach, and having been in the girls' school at Beirut she entered the next highest grade in our school. Rosa had not been long in my Bible class until I became very much interested in her. Her parents were Greek Orthodox, and I was surprised many times at how quick she was to perceive the difference between Protestant and Greek Orthodox belief and, judging from the intelligent questions Rosa asked, she gave proof that she was seeking light. Rosa had not a strong constitution, and hard study soon told on her strength. Her parents being very poor she had to prepare her lessons at night by a candle. Soon her eyes were injured, and the father begged me to allow her to enter as a boarder, as she was so studious and could here have all the advantages of the boarding department.

I received her free. For some time I noticed that she had a cough, and I advised her to consult a physician, which she did, and was very much helped. I hoped the cough would soon leave her, but after she had been a month or two in school as a boarder I noticed that it had returned and that she was not able to attend to her lessons. I advised her staying at home awhile to rest. She consented but was much disappointed and said, "Oh! I do not want to give up my lessons."

Rosa was at the head of her class, and her one desire was to be graduated and to become a teacher and help her poor parents She was most ambitious and though almost too weak to walk to school yet she came for half a day hoping not to fall behind in her class. It was the beginning of the winter and it being cold and damp, she was confined to the house and to bed most of the time. Once when I visited her I found her in bed and with her Bible in her hand studying her lesson. She always had her sister tell her where the lessons were for the next day, as she wanted to keep up with the class. When I entered the room she said, "Oh! I am so glad you have come for I do not understand today's lesson." I took the Bible and read and explained the lesson. She seemed much cheered and asked where the next day's lesson was. I said to her, "Rosa, you had better not worry about your lessons and when you get better I'll allow you to go on with the class." That comforted her, but her mother said that while she gave up studying her lessons she kept the Bible close beside her and read in it most of the day and sometimes would read it aloud and say, "I love Jesus more and more."

Rosa remained in this state all winter, and when Spring came the mother, according to the doctor's advice, went to Syria to spend the summer, hoping that a summer spent on Mt. Lebanon would restore her health. At first she improved and they were hopeful of her full recovery. But during the latter part of their stay she seemed to decline very fast in health and her mother hastened back to Cairo. In the mean-

time the father had moved to a house in a different quarter and I did not know where it was. During their absence in Syria I heard nothing of them. The school opened as usual the 1st of September and being so busy all the time in the school I neglected inquiring about them thinking they were still in Syria. The autumn months passed and I heard nothing of our Rosa and no one knew anything about her.

One evening during our winter holidays, on taking up the daily Arabic paper, the first thing that met my eyes was the notice of Rosa's death. It was such a sad shock and pain to my heart, as I loved her very much and I was so interested in the salvation of her soul. She gave evidence of being a true disciple of Jesus. She expressed her wish several times to unite with the church, but on account of ill health and irregularity at school it was postponed till she understood more fully what was required of one in following Christ.

The next day after I saw the notice of her death in the paper, I started out to find the house. I spent two afternoons in search of the same. They had moved to a very remote part of the city. When I found the house and knocked at the doorway my heart throbbed with feelings of sorrow and regret that I had not known of their return from Syria and that I had not seen Rosa before she departed this life. The mother opened the door and was so surprised to see me she broke down and cried saying, "Rosa is not here. Why did you not come to see her before she died? She wanted to see you so much."

The mother took me into the sitting-room and at once told me all about her daughter's last illness. She said that after they returned from Syria Rosa was confined to her bed most of the time. She begged her father to take her to church once before she would die. She came to church, but was scarcely able to get home and was not strong enough to come again. I was not at church that day and did not know Rosa had been there. After that she gradually grew weaker and weaker, and when the mother would be tired and worried with the many cares in the family, Rosa would say, "If the Lord heals me and spares my life I will go back to school and finish my studies and teach and help you, dear mother." Rosa was most cheerful and patient. She would often ask for me and say, "Why doesn't Miss Kyle come to see us?" The week before she died she sent word by one of the little girls who lived in the house above them to tell Miss Kyle to come for she was going to die and that there were many things in the Bible she did not understand and she wanted me to come and read to her and pray with her. The little girl, for some reason, did not tell me, and when she returned home Rosa asked her if she told me. The mother hearing the question and fearing lest the disappointment would make her worse told the girl to say "Yes." Rosa was pleased and every day expected me; and in the evening would often say, "O, Miss Kyle did not come today." She repeated her request to the little girl to tell me to come, that she was going to die and that she wanted to see me. And she did not give up hope of my coming till Saturday evening, the evening before she died. When night came she said, "Oh! the day has gone and Miss Kyle didn't come! She will see me no more here, for tomorrow I'll die and go to Jesus whom I love and I will meet her in heaven." She gathered them all around her and bade them good-bye, telling them not to weep for she was going to Jesus and she was not afraid to die. She told them to keep her Bible and read it and that it would bring them to Heaven. The mother's sad aching heart seemed cheered. She was so happy that I had come and it was a relief to tell me all about her dear daughter's life and death. She said Rosa loved me and her school; above all that she loved her Saviour and felt sure she was among the redeemed; and I had the same feeling of assurance.

At the close of my visit the mother asked me to read the 8th Chapter of Romans, saying that was a chapter that Rosa loved very much, having committed it and many other passages to memory. Before I began to read she said, "Come into the bed-room

where Rosa died and read there." Perceiving at once that she clung to some of her Greek Orthodox belief, that the spirit remains in the house some time after death, I said, "O, no, we will stay here and read. Rosa is not here; she has gone up to Heaven and it makes no difference in which room we read and pray." She did not insist upon it, and after I had prayed I said good-bye promising to come again soon.

AfIer a few days I called again to see them, but found they had moved. A short time afterwards their eldest son died and then the family had gone back to Syria. A few weeks ago I heard that the mother had died leaving the father and second daughter to mourn their loss.

Rosa's life was a bright one and her death was peace. The lesson it has taught me is to be more in earnest to seek for lost souls.

Cairo, Egypt January 21, 1901.

Missionary Correspondence.

A VISIT TO A SHEIKHA.

By Anna Boggs Watson.

Not every one may know that a Moslem woman may obtain the title of Sheikh. She is then known as a Sheikha, the different termination being for the feminine.

I had been in Tanta almost three years when I was surprised to learn that there was a Sheikha living very near us, and that she was quite a famous woman. The street on which she lives—a main thoroughfare—takes its name from her and is known as Sheikha Saboh street. Our curiosity was immediately aroused and inquiry was made if one would be permitted to visit her. "Certainly" was the answer; "you can visit her. Just put on the native dress and veil and have some one say to the Sheikha, "This is a Turkish lady who wishes a husband," Not being in search of that article, time passed and the visit was not made.

In my daily rounds I often passed the house. The motley crowd about the door of lame, blind, and halt never failed to interest me. It seemed so like the company who gather about our own clinic door. The people seemed to be constantly coming and going. Who are they? and wherein lies this woman's power? were questions which arose in my mind. Again I made inquiry if one might visit her. The reply was, "Yes, and if you take with you a small present of coffee and sugar it will be acceptable."

The coffee and sugar were purchased and off we started to visit this strong-minded woman of the East. Arriving at the door the coffee and sugar were handed to an attendant, and we passed through the first room—a large one with a mud floor and a few wooden benches; then up a crooked stairway to another large room where there were at least fifty persons standing or sitting on the floor waiting their turn to visit the Sheikha. Her house is plain. The furnishings, if such they may be called, are old and much worn. Neither order, neatness, nor cleanliness were visible anywhere.

The Khalifa, the head of the great mosque of Tanta, was visiting her. We were asked to wait a few minutes until he would come out. While waiting I inquired of one, "Why are you here? Are you ill and do you wish to be healed?" "No" was the reply, "I just came to visit the Sheikha and to receive her blessing. We waited about fifteen minutes and the Khalifa did not come out. His curiosity had evidently been aroused by hearing that there were Frank ladies outside and he remained to see and hear what might take place. The door was opened and we were invited into her room. Just inside the door is a low railing. There

we left our shoes that her sacred floor might not be defiled by their unholy touch. Sitting in oriental fashion on a divan sat the Sheikha. The so called holy men are the raggedest, filthiest and most repulsive objects in Egypt. I supposed this holy woman would be after the same fashion, but was surprised to see a fine looking woman neatly attired in native dress. A pair of beautiful brown eyes looked straight at us over her veil. She received us most cordially. As she extended her hand the attendant said, "Kiss it," but no one seemed to understand, at least no one responded. The Khalifa sat near her. He also extended his hand after carefully covering it with his robe so that our corrupt hands might not pollute his holy one. The command was given, "Kiss his hand," but again no one seemed to hear or understand. The Sheikha seemed interested in each one of us and in each one's work. She gave us her blessing. She hoped we would all have good fortune in life. She wished that each one might obtain a good husband.

A refreshing (?) drink of sugar and water was passed. It was noticed that when others who were served left anything in their cups it was carefully saved for future use. No one knew how many or who had supped from the same cups that were given to us. This you may know was appetizing! No; not unless you had a sight of the crowd could you fully appreciate it. The common salutations of the country were exchanged, and then we asked permission to withdraw. She insisted that we come again when she did not have so many callers and could give us more time. There were a hundred or more in the house. As we left others passed in line, kissed her hand, received a message from her and went out.

Sheikha Sabah is regarded by Mohammedans as a *perfect* woman. She is fifty or sixty years of age and has never married. I was once asked by a tourist if there was such a thing as an old maid among Egyptians. I had to acknowledge that I did not know. I have since been looking for an answer, and I have been told by one who ought to know that in all this part of Egypt Sheikha Sabah and her sister, who lives with her, are the only *unmarried* Moslem women who have reached a marriageable age.

The Sheikha is a philanthrophic woman. Her house is always open to visitors and at times as many as 400 visit her in a day. Her visitors and patrons are mostly from the uneducated and ignorant class. They believe that if they can receive her blessing it will aid them in securing what they desire, whether that be the restoration to health of themselves or friends, or the gift of children to a childless home, or the settling of family disputes, or any other of the perplexities which arise in their simple lives. She receives large donations from the country people and this enables her to offer food to so many. She is to be commended for so liberally dividing it with others and not selfishly enriching herself thereby,

Tanta, Egypt, April 5, 1901.

GURDASPUR, March 29, 1901,

DEAR MAGAZINE:—Having just been gathering a bunch of Marchioneil roses, I put some in our own vases and sent some to Mrs. Gordon. They are fragrant and lovely as any hot-house can produce, and grow here with very little care. March is the best month for roses and most flowers in the Punjab. Now don't anybody envy us these flowers and vegetables we are enjoying now, unless she is prepared to do without them for several months before many days and put up with the burning heat and dry parched land of summer. Many trees here do not shed all their leaves at once. From my sitting-room window that looks towards the garden I have been watching the leaves of the mango trees fall, They come down with a great rattle and quite cover the ground,

We have never known such a long rainy season at this. Rain commenced on Dec, 27th and the last we had fell on Sabbath the 23rd of March, On account of the plague and the large wheat crops everybody is desirous of hot weather. The wheat is falling

down, or a rust coming on it from excessive rain. Hot dry weather does more than the doctors to stamp out this dreadful disease. The Lord reigneth, and has some wise purpose to fulfill—so let us bow to His wisdom.

The news of our station is that we have at last secured a pastor for Gurdaspur congregation—an elderly gentleman named Rev. Chuni Leal, from down country, Shortly after coming his son-in-law, Rev. Franklin, died with pneumonia, and so he brought his daughter and four sons and one daughter as well as his wife with him, or rather he returned to bring them. This will increase our congregation by eight members. But two families of clerks are moving away, which will make about an equal loss. Rev. Gordon's two little boys have been quite unwell, and Mrs. Gordon will leave for Dharmsala with them next week. Rev. and Mrs. Brandon are making their first visit to the station and will accompany her up hill.

Some of our Christians have been having their eyes operated on in the hospital, and one woman has been several weeks a patient, suffering from inflammatory rheumatism. Her recovery depended on having one of her knees lanced, and since the operation she has improved rapidly, and will soon be able to go home to her husband and child,

C. E. WILSON.

Thank-Offering Department.

KEY NOTE—"We will show forth the praises of the Lord to all generations."

Thank-offering for Missions.

Our Watchford for 1902:

Look up and work!
Look up and pray!
Look up and give!

God's Gifts.

Psa. 145:16.

(Written and read for the Thank-offering service of the W. M. S. of Canton, O., March 17, by the pastor Rev. J. I. Frederick, on the subject of the service prepared by Mrs. Mary Clokev Porter.)

I.—OF CREATION.

"Thou openest thine hand," Creation's God of might;
Thou givest life and breath, the cold and heat and light.
Thou waterest the earth, her fruits in season bring:
"Thou satisfiest the desire of every living thing,"

II.—OF AFFECTION.

"Thou openest thine hand," Affection's God of love.
Each good and perfect gift comes from above.
Thou comfortest thine own, and causest them to sing;
"Thou satisfiest the desire of every living thing."

III.—OF PROVIDENCE.

"Thou openest thine hand," Providential God of care;
Thou preservest man and beast from pestilence and snare.
Thou art our strength and guide, our refuge and our King;
"Thou satisfiest the desire of every living thing."

IV.—OF GRACE.

"Thou openest thine hand," Salvation's God of grace;
Who lookest on our sins, in thine Anointed's face.
Thou renewest the heart, whence hopes eternal spring;
"Thou satisfiest the desire of every living thing."

Our Watchword.

The command, "Go disciple all nations," is no more imperative to Christians in this age of missions than is that other command of Jesus, "Lift up your eyes and look on the fields." "Look" means for the women of our churches today to no longer keep their eyes bent over their own personal enjoyments, their own needs, their own narrow environments, but to raise their eyes and see the needs of others all around them—see the doors of opportunity standing open everywhere to give the gospel of Jesus to those who have it not.

We cannot all go and actually "look" on the fields entrusted to our own denomination in Egypt and India, or among the

needy in our own American cities, or among the Indians in the West, or the Freedmen in the South; but we can lift our eyes to the pages of our Women's Missionary Magazine, to the fresh news from the fields given from week to week in the columns of our excellent church papers, to the books and leaflets that today are being published by the thousands, all of which bring our laborers in the various mission fields and their work to our very doors.

Women of our United Presbyterian church will you not make the "watchword for 1902" your own during the coming twelve months? Will you not follow its teaching for the next year and see if at the close you will not find yourself *knowiug* more, *doing* more, *praying* more and *giving* more for the Master than ever before. *Try it.*

Thank-offering Message.

At a conference of the Women's Board with three members of the Magazine Com mittee, held in Allegheny in March, it was decided that the Thank-offering department of the Missionary Magazine should be continued during the coming year and that two pages should be set aside each month for articles bearing on the subject of giving in general, and the offering of 1902 in particular. How many of the readers of the Magazine will welcome this decision? *All we trust.* Your secretary rejoices over the sweet prospect of thus keeping in close touch with many of her good, faithful helpers in all parts of the church. May the coming year witness more of earnestness, more of zeal, more of genuine love, for this important part of the Master's work than has ever been before. Permit me to repeat some suggestions here!

If the officers of Presbyterials will give the Thank-offering work the proper place in their hearts and their efforts, and will cooperate with the Thank-offering secretaries by providing them as liberally as the need demands with a fund for purchasing good literature on the subject of giving and sending it out free at least once a quarter, we believe no Presbyterial need ever report a decrease in either contributions or Thank-offerings.

If the auxiliary societies, through their Thank-offering committees, will put forth an earnest effort to have all the women and children in their congregations supplied with Thank-offering boxes who have them not now, and have them trained to give into these a daily or weekly offering, the offerings of the coming century will be double that of the past. The success of our entire Thank-offering work depends largely upon the work done in congregational societies. Your secretary may expend time and brain and money in preparing and sending out circular letters and hints and helps each year by the thousand, but what will they avail unless her suggestions be accepted and acted upon by societies.

We believe that one direct result of the grand work done the past year in efforts to raise a large Twentieth Century Offering will tell for good on future years. The women of the church are better prepared to give large offerings into their boxes week by week or day by day than they were one year ago. And the good sisters whom God hath abundantly blessed with means who responded so cheerfully and liberally to our appeal for special offerings over and above the boxes, will, we feel sure, help us in a similar way the coming year.

Truly there is so much real, genuine pleasure and happiness in giving to the Lord that it soon comes to be a delight, and the more we give, the more we want to give —yes!—and the more God places within our reach to give. Hath he not said: "Give and it shall be given unto you?' Just *test* Him, dear reader, and *see* if He is not faithful who hath promised.

As we turn toward the new year, we see enlarged fields of labor opening before us, and we hear a voice saying, "Be not slothful to go; enter into and possess the land."

We see the need of increased workers in all the mission fields, and the same voice saith, "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

We hear the pleading cries of the starving multitude for the spiritual which the

Master has placed in our hands to give—and we hear His command, "Give ye them to eat."

Through the work of the Thank-offering, upon which the Lord has so manifestly set His seal of approval in the past, we can heed the voice of the Lord, and under His blessing help to meet all these needs.

Yours sincerely,

MRS. MARY CLOKEY PORTER.

The Master's Call.

The harvest is plenteous, the reapers are few;
See the ripening fields are white to the view,
The Master is pleading in tenderest way;
We owe Him our service, He claims it today.

'Tis a piteous cry that comes over the sea,
'Tis addressed, O my sisters, to you and me;
"Come over and help us!" sad heathens' heart sigh;
"Oh! why de you linger? Come now ere we die.
The years are so fleeting, death waits at the door,
Withhold not Love's tidings! Haste! Haste to our shores!"

Shall we answer the summons and heed the demand?
One day before Jesus in judgment we'll stand:
And oh! 'twill be sad to the Master to say,
That "We heard the loud call, *but did not obey.*"

Will you aid then, my sister? What work will you do?
O be loyal to Jesus; to conscience be true.
If you cannot go forth as a herald today,
You can give to the cause; you can work; you can pray.

—*From Mission Band Helpers.*

Editorial.

There is a city, builded by no hand,
And unapproachable by sea or shore,
And unassailable by any band
Of storming soldiery for evermore.

There we no longer shall divide our time
By acts or pleasures—doing petty things
Of work or warfare, merchandise or rhyme;
But we shall sit beside the silver springs

That flow from God's own footstool, and behold
Sages and martyrs, and those blessed few
Who loved us once and were beloved of old
To dwell with them and walk with them anew

In alternations of sublime repose,
Musical motion, the perpetual play
Of every faculty that Heaven bestows
Through the bright, busy and eternal day.

—THOMAS WILLIAMS PARSONS.

It has pleased our Divine Father to remove from this world one who had faithfully served Him here on earth, and who, as we believe, is now praising Him in glory. Mr. H. C. Campbell passed to his reward on April 26, 1901, leaving behind his deeply afflicted wife, our secretary of Home Missions. Very tenderly do we commend this sorrowing one to the prayers of the church. In that home, now so desolate, three members of the Magazine Committee were, a few months ago, most hospitably welcomed by Mr. and Mrs. Campbell. We find it hard to realize that his kindly presence is now forever gone; but in the midst of our regret, we take comfort in the thought that we need not sorrow as those who have no hope.

" 'Tis his to live, and ours to wait for dying,
We win, while he has won, the palm."

We had hoped to have some special literature from our own India missionaries for this issue, but in several ways, disappointment has been our lot. One instance may be cited. An article sent by Dr. S. E. Johnson failed entirely to reach us, nothing but an empty, tattered envelope arriving at its destination. We are glad that much information may be easily procured by our readers, if they will but consult the Foreign Mission reports, and the excellent works prepared by Drs. Gordon and Stewart. These furnish an ample thesaurus for such as desire full acquaintance with our denominational work.

The accompanying paragraph from the Woman's Missionary Friend is suggestive. We do not quote it, however, with any invidious allusion to our faithful missionaries already in the fields. But at the present crisis there is special need for great care in

the selection of future ambassadors for Christ alike in foreign and home lands.

Bishop Thoburn says, "It is too late to send out young people of either sex to do most difficult work unprepared for the situation that awaits them. I suppose no less than two hundred young people have gone to India in recent years to engage in missionary work and returned again without having accomplished anything of particular value." Adequate training and unusual ability cannot be too strongly emphasized. If a candidate is commonplace at home, what is the use of paying out large sums to send her ten thousand miles, where her commonplaceness and general unfitness for Christian service will be much more conspicuous than they were in her country?"

The words of Lord Curzon, Viceroy of India, in regard to the heroism and devotion displayed by the missionaries during the recent famine in that land will bear many repetitions. He says: "Particularly must I mention the noble efforts of the missionary agencies of various Christian denominations. If ever there was an occasion in which it was open to them to vindicate the highest standards of their beneficent calling it was here; and strenuously and faithfully have they performed the task." We are deeply gratified to know that our own United Presbyterian missionaries deserve a share of this praise.

There is a class in India which deserves consideration—those who by reason of their English education have passed beyond a belief in the former faiths, but who have not yet come properly under the influence of a better form of religion. In regard to these persons, Dr. John McLauren says:

"The question is not whether we shall have English education in India or not. It is there now, and we could as easily turn back the stars in their courses as to stay this educational stream. The only question is, "How shall we utilize this great power?" Rev. R T. Wilder is responsible for the assertion that there are more Hindu students in Calcutta attending college than in any other city in the world. An average of ten thousand students go up for the degree of B. A. in Calcutta alone, while thirty thousand on an average appear in the empire for the same degree. There are reckoned to be three million of these Anglo-educated Hindus in India at present holding positions of trust, from a clerk in a bank to the judge on the bench—or the prime minister of the rajah of an estate as large as many a kingdom. It is impossible for a man to go through such a course all in English, and remain an idolater as before. He may become a Theosophist, a spiritualist, or a Brahmoist, but not a worshiper of sticks and stones. In nine cases out of ten he will also get sick of the social and family habits and customs of his fathers, and he will long for the pure and holy home ties which he sees exemplified in mission families all about. This educational craze is not confined to men either. Women also have entered the race. Many of these are becoming Christians, and we must see to it that the Gospel is lovingly and intelligently brought to the attention of such an interesting and influential section of the Hindu people."

In India, moreover, there are a good many Anglo-Indians for whom but little religious provision is made. We quote from World Wide Missions:

"There are three classes who are called Anglo-Indians. First, Englishmen who come to India to assist in governing the country; these stay for a specified number of years, and then retire to England on a pension. Second, domiciled Europeans—that is, men who have come out usually in the subordinate services of the government, and from necessity, or less frequently from choice, have made this country the home of themselves and their children. Third, the Eurasians, or people of mixed European and Indian blood; these are of such varying degrees that some would be taken for pure Europeans, while others would scarcely be distinguished from pure natives.

"For many years these Anglo-Indians were a much-neglected people. The churches of England, Scotland, and Rome, as well as the Nonconformists of England, had some churches among them, but it was not until William Taylor showed them the Lord Jesus that the religious importance of these people began to be appreciated. There are about 200,000 Anglo-Indians in India, but their importance is out of all proportion to their numbers, as they form the ruling class."

It is unfortunate that the Roman Catholics seem more alive to the needs and value of this class than do the Protestants.

THE ANNUAL MEETING.

Monmouth, Ill., May 14-19.

First Church, Momouth, Ill.

The month of May, the month of blossoms, ought to have a pleasant interest for all Christians who wish the spread of the gospel; for in it largely occur the gathering together of those connected with, and responsible for, the administration of the affairs of the church. Though the Annual Meeting of the Women's General Missionary Society may be in the past, never again to emerge "into the busy world of active life," it is not too late to pray that the reports of the same, which will go to distant mission fields, may encourage the faith and brighten the hope of many a weary worker and evoke a larger measure of devotion of every talent to the Master's use in the extension of His Kingdom, and that the Divine Spirit may more markedly than ever bless the decisions and plans of the late meeting so that the General Missionary Society may be still further used in the advancement of the Kingdom and thus bring glory to God. In the devout study of the past year's work, and reverent watching for the future, lies the main value of the

ANNUAL MEETING OF 1901.

The Work.

In a review of the proceedings of this meeting, if such were to be made, there would be happily little to cause regret. The weather, cloudless and warm with the breath of early spring, was a symbol of the smile of the Son of Righteousness.

The committees in charge of various matters of courtesy, kindness and comfort received, as they deserved, unstinted praise. Nothing seemed to have been forgotten. *That* program had not been hastily prepared; it cost months of prayerful, studious consideration, and it was easy to discover that those who conducted it to actual consummation had sought to give a just hearing to all departments, under the watchful care of the General Society. For the wide dissemination and permanent preservation of the valuable matter in the reports and papers presented, the July Magazine will contain the Minutes of the Annual Meeting, thus making a host of our readers virtually delegates at large who may, at a trifling cost, enjoy the sessions. The papers read will be spread before our readers as far as space will permit; and we hope to give selections or suggestion when it may be impossible to reproduce the addresses in their completeness.

Again we recommend our readers not only to supply themselves with the July number of the Magazine, but to send it to others, hoping to have them partakers of the instruction and information that it will contain and possibly become regular subscribers and readers.

The Personnel.

The personnel gives character and uniqueness to any gathering, and seldom has there been found in one meeting those who have given more effort or were moved to greater depths of love than in the one lately adjourned. It is needless to mention the names of such, as they are well known to be in touch with the major part of mission workers in the great field of the world, and are especially zealous and jealous of the work committed to our church.

The Place.

Monmouth—the name recalls beautiful homes, well kept shady lawns; educational activities—the home of Monmouth College; temperance sentiment advanced enough to have temperance munici-

pal law, and that carried into practice. United Presbyterian principles predominate in city and adjacent country; hence Monmouth proved to be favorably adapted for a convention like the one recently held. We might hunt up the words of Robert Burns in which he extols a "Highland Welcome" and transpose them thus:

"I'll ask no more
Than just a U. P. welcome;"

for when the delegates and numerous visitors came together the city was waiting to receive them and kindly opened its homes for their abiding place.

The Missionaries.

The presence of our missionaries, and the exercises under their auspices, brought the work and workers nearer together. "Auntie Gordon," one of the first missionaries to India, beloved and honored for her work's sake, was cordially welcomed; not less so were Miss Rose McCullough, Miss Leonara McDonell, Miss Anna Y. Thompson, Mrs. Belle Lytle and Mrs. Emma Nichol. The latter has been in this country some time but her heart is still in Egypt.

Retrospect.

The whole retrospect is one for which to thank our kind Heavenly Father. As to the future, what would any missionary society desire after such experiences and blessings in the past, that did not "trust Him wholly," in the assurance that it would find "Him wholly true." Let us all be faithful and happy in our work until we meet in Annual Convention in Xenia, Ohio, May, 1902.

Convention Notes.

Subscribe for the MAGAZINE beginning with the Annual Report, or July number.

At our Lord's coming we must account for our talents, whether we have used them wisely or hidden them under the cloak of false humility.

Being a constant reader of our church papers from earliest childhood, I had grown familiar with names of prominent church women whom I had never seen. But one must meet them and feel their kindly hand grasp to know how noble they are.

To be present at such a gathering carries with it a sense of responsibility. May the knowledge thus gained not rise in judgment against us!

The total Thank-offering presented at the Convention was $39,618.27. This fund will be open until June 1st with the hope it will reach $40,000.

The President, Mrs. Logue, of Cleveland, Ohio, presided with dignity and "kept sweet" when it required some patience and tact to quiet the visitors.

To city residents Monmouth seems a veritable paradise. "There is so much grass," one exclaimed, and no signs to "keep off." The beautiful maples to be seen everywhere entitle the place to the name of "The Maple City."

Kind and thoughtful friends in Chicago provided boxes with a floral souvenir for each delegate at a noon day lunch.

A delegate in giving a few parting words said that she expected to keep talking about this convention all the rest of her life. If every delegate would do that, it would accomplish a great deal towards informing those who cannot attend these conventions. Surely a great responsibility rests upon the delegates.

The scripture responses at roll-call were peculiarly solemn and impressive. The precious promises of reward for service blended together like a beautiful mosaic, some finding expression again and again, just as one color flashing forth more prominent than the rest, harmonizes and reveals new beauty in the hidden depths of others.

The W. C. T. U., to relieve the United Presbyterian women from all unneccessray labor, that they might devote their time to the convention and entertainment of their friends, took entire charge of the refreshments served in the armory. It was the opinion of the delegates that the entertainment could not be improved upon.

Miss Christianita Totten is a native of the

Danish West Indies. She came to this country in 1891, entered Knoxville Tenn., College and graduated from the Normal department in 1895, after which she taught in the missions for freedmen for six years. She is now in charge of the sewing department and is very active in the mission work of Athens, Tenn.

In the years that are past Mrs. H. C. Campbell, as the efficient Home Mission secretary, has been so actively "a part" of the Annual Meeting that her presence was greatly missed. Much sympathy was expressed for her in her sorrow and loneliness.

The newly appointed Literature secretary, Miss Elizabeth Caughey, of Otto, Pa., has undertaken the work with push and vigor. As an evidence of this, as well as of the desire on the part of Literature secretaries to avail themselves of the privilege, the sales of tracts, etc., at the meeting amounted to about twenty dollars.

The handsome buckskin W. C. T. U. banner from our Warm Spring Indian Mission aroused much enthusiasm. It was wrought entirely by the Indian women, and the symbols are characteristic, recalling Indian picture writing. Below the tribal symbol, is a white star, an emblem of Christian light; underneath this a serpent (their symbol for strong drink) coiled about the pipe of peace, and ready to strike. An Indian hatchet, with its significant white ribbon, is suspended above the serpent—the attitude of the new Indian woman toward the saloon. The white narcissus on either side is a loving tribute to Narcissa White Kinney, whose death occurred a few months ago.

The report of the Secretary of Foreign Missions said "that although the convention a year ago voted to send out eight new lady missionaries, only one has been sent; not for lack of funds, but *for lack of workers*. During the past year only three have offered themselves and they failed to meet the requirements of health, etc. May the Lord raise up workers speedily! Perhaps we have all been neglecting the command to pray for more workers. The desire of the convention was that delegates should realize above everything else the great need of workers, and the women were urged to pray earnestly unto the Lord of the harvest to seed forth laborers into the harvest.

STATISTICAL.

Sixty-four presbyteries were represented, with 977 societies and a membership of 26,927. $21,035 were contributed to Foreign work, $6,853 to Home; $1,001 to Indian work; $3,948 to Freedmen's Board; $1,223 to Church Extension; $619 to Ministerial Relief; $2,347 to District work; $23,581 to Congregational, making a total of $64,035. 613 boxes were sent to different fields, the estimated value of which was $2,294. The W. G. M. S., since its organization in 1887, has received from all sources $722,988.59.

Impressions from the East.

The greetings extended to delegates in "True Christian" as well as "True Western" style.

The "childlike inquiring spirit," eager to know and learn of the *work* in all its details of our "Beloved Church."

The atmosphere of culture and refinement which pervades in a college over a manufacturing town.

The earnest, consecrated, work of a large number of the women of our church who, with their busy home life, yet have the time and inclination to "work for the Master."

The many earnest, pleading, calls for more workers in the "Master's vineyard," with the assurance of those who have returned from the field, "You will never regret your choice." MRS. J. J. HENDERSON.

Greenwick, N. Y.

The meeting of the General Assembly and the Convention of the W. G. M. S. are over for another twelve months. It remains now for us to make a strong effort toward accomplishing the work of another year. For this undertaking the church needs the guidance and the benediction of its great Head. From Him alone must come strength and wisdom.

THE BOOK-SHELF.

PROTECTION OF NATIVE RACES AGAINST INTOXICANTS AND OPIUM. By Dr. and Mrs. Wilbur F. Crafts and Mary and Margaret W. Leitch. 288 papes. Price, cloth, 75 cents; paper, 35 cents. Fleming H. Revell Company, Chicago, New York, Toronto.

It is with special pleasure that we commend this book to the attention of our congregational societies. We feel thus, first, because it seems largely based upon the testimony of missionaries themselves, and, second, because it will be found specially helpful in the study of our monthly topic for next December. Some of the authors are well known as being prominent in reform work, while others have actually been engaged in the foreign field.

The avowed intent of this volume is to interest missionary associations in this branch of temperance work. We quote from an address made by Dr. Crafts at the supplemental meeting of the Ecumenical Missionary Conference. "Our object is to promote that ideal (i. e. making the law of Christ the law of the world) by securing the active aid of all to whom these words may come, in behalf of pending and progressing legislation, national and international, looking toward the removal of the greatest hindrance to missions, the greatest shame of Christian nations, the traffic in liquors and opium on the frontiers of civilization." This address is embodied in the book under review. After it comes a number of classified testimonies chiefly from missionaries, and a "Discussion of the evil and its Remedies," consisting of the addresses made at the Ecumenical Conference by Drs. Theodore L. Cuyler and C. F. Harford Battersby, and an extract from a letter of Dr. Jacob Chamberlain. Following this discussion are brief sketches of the conditions in regard to temperance in the various mission fields under the American flag, and some account of experiments in the matter of abstinence from intoxicants among the British soldiers, as well as a number of opinions from American military men on the propriety of selling liquor in the United States army and navy. The volume closes with a pointed and cogent address by Miss Margaret Leitch on "The Opportunity of the Hour." The book is well-indexed, and is supplied with a list of literature on the liquor problem. The whole work is replete with useful and much needed information, and we feel sure that it will be profitable to all desiring light on this very important topic. Many illustrations of prominent people are given, which add to the interest and attractiveness of the book. Among the testimonies of missionaries, we see some statements and suggestions from the pen of Rev. J. R. Alexander, D. D., of our Egyptian mission.

THE TRANSFIGURATION OF MISS PHILURA. By Florence Morse Kingsley. 81 pages. Price sixty cents. Funk & Wagnalls Co., 30 Lafayette Place, New York City.

This tale is a trifle puzzling, as one can scarcely gather whether it is intended as a burlesque upon Christian scientists and that ilk, who preach unintelligibilities about "bringing the invisible into invisibility" and the "encircling good," or whether it is meant to show that those who accept such teachings and practice them in faith shall have in possession whatever they may desire. The two sides, for and against Christian Science, will both draw their own morals. We fancy, however, that this little story is not intended as a polemic, but simply as a sketch of a shadowed, repressed woman, who suddenly gains self-confidence and is thereby enabled to appear to better advantage than formerly and to create for herself a position superior to that which she had previously occupied. The view given of the Ontological Club meeting is very cleverly drawn; the characters are well delineated, and altogether we have an entertaining hour's reading. The volume is tastefully bound, and the execution is admirable.

M. H. W.

Outlined Program for July, August and September.

JULY—INDIA.

1. Conditions of early mission-work in India.
2. Pioneer missionaries in India.
3. Historical sketch of the United Presbyterian Mission to India.
4. Missionary Educational work in India, as con

trasted with the University training there.

5. Self-support in Missions.
6. United Presbyterian Medical Work in India.
7. Book-Review. "The Wrongs of Indian Womanhood," by Mrs. Marcus Fuller.
8. The present needs of India.

LITERATURE.

Life and Work in India by Dr. R. Stewart; Our Indian Mission, Dr. A. Gordon; The Biographies of Carey and Duff; Among India's Students, R. P. Wilder; Our Sisters in India, Rev. E. Storrow; Across India at the Dawn of the Twentieth Century, Lucy E. Guinness; India, by Rev. E. Storrow.

AUGUST—STUDY OF THE WORK OF THE W. G. M. S.

1. What is included under this heading, "Work of the W. G. M. S.?"
2. What was the special undertaking during the past year?
3. Reading of special reports or selections from them.
4. Comparison of the work of last year with that of those preceding.
5. What are the plans for new endeavor in the coming year?
6. In what ways has the work of the W. G. M. S. been of benefit to the church? M. H. W.

SEPTEMBER—NORTH AMERICANS INDIANS.

1. A brief historical sketch including location and number of tribes.
2. Contrast real Indian life with their present conditions.
3. Incidents of early mission work; e. g. The Mayhews, Eliot, David Brainerd.
4. Character and extent of present mission work; (a) encouragements; (b) hindrances.
5. The Indian Women. How can we help them?
6. Our own mission in Oregon.
7. At roll call respond with facts concerning this mission.

LITERATURE.

Red Patriots, Rev. David Brainerd. Leaflets—Marcus Whitman, The Indians, History of Presbyterian Missions. The three foregoing leaflets can be secured at Presbyterian Board Home Missions, 156 Fifth-ave, New York. For general information and map of Warm Spring Reservation, see Native People of the United States; also Wabidan, published by the United Presbyterian Board. Apply to Congressmen for Indian Agents and Commissioner's Reports.

J. S. ALTER.

STUDIES FOR 1901.

July—India.
August—Study of the Work of the W. G. M. S.
September—North American Indians.
October—Mormonism.
November—The Freedmen.
December—The Conflict between the Missionary and the Rum and Opium Traffic.

Foreign News Budget.

Egypt.

Mrs. McLaughlin of Assiout, April 3, writes:

It is now harvest time with us. We were first reminded of this by what took place in our own little yard, where some barley had been sown. As we look out of our window we see two or three men gathering in the harvest, not with machines, scythes or sickles, but by hand-picking, as nearly all the harvesting is done here. The grain stalks are pulled up by the roots; hence a field is well cleaned. Some scattering straws are usually left, but a flock of goats or sheep turned in soon cleans out that which is fit for eating, and the fuel-women takes what is left, if anything is left. The black earth soon becomes hard and cracked with the summer sun.

The thought has come to me how like our work in this land. The gathering in of souls is done by "hand picking." Individual work must be done, that God's children may be brought into the fold; not in special meetings where numbers are saved as in the home land, but one by one.

We are all rejoiced over the prospects for Assiout College. "God hath not forgotten to be kind" to Egypt. The missionaries of the Soudan returned March 27 for a short time during the hot season, but by and by they will return to take up their abode permanently, God willing. Mrs. Henry invited all the missionaries of Assiout to her home on Saturday afternoon, March 30, that they might talk and hear about the Soudan mission "over a cup of tea." The time was pleasantly and profitably spent.

The new hospital building is progressing slowly but surely. They are now working on the second story.

A Young Men's Christian Association has been organized for the benefit of the Egyptian young men. Prof. McClenahan and Rev. Reed have been instrumental in this. The meetings are well attended.

Mr. Herbert Hogg is still very seriously ill. The Women's Missionary Societies are having interesting meetings. The Thank-offering amounted to about £12, nearly $60.

Mrs. Harvey gives notes of Cairo:

The Christian Endeavor Society of Cairo had a rare treat on March 22nd, as Dr. Babcock and Dr. Meah Smith, of New York, kindly addressed them.

Invitations had been sent out and the church was pretty well filled with an attentive audience.

Friday March 29th was the very hottest day of the season. Some reported the temperature at 98° others at 102°. Saturday was cool and pleasant and there was a slight shower in the afternoon and dark clouds in the east. Sabbath morning was bright and pleasant and the church was full of men and women. Dr. Harvey preached from Rev. 22:14. "Blessed are they who do His commandments, that they may have a right to the tree of life, and may enter in through the gates into the City." Six infants and one adult received the ordinance of baptism. The adult is a woman of the Denka tribe of Central Africa. She is a servant and the woman with whom she lives was present, and when she met her at the close of the service she kissed her on both cheeks and said "God bless you." May she be a true servant of Christ.

Miss Kyle also writes:

At the January meeting of the missionary society, we distributed the Thank-offering boxes among the different teachers of the school and asked them to collect a Thank-offering from each class. The teachers and pupils were very enthusiastic over it and contributed of their mites, regularly, during the month. Today was the time appointed for the opening of the boxes. Our programme was the presentation of the boxes by some member of each class repeating some verse from the Bible on Thanksgiving. There were thirteen boxes, and the sum contained in them was $25.50. This is our first Thank-offering given as a society and we are quite cheered with the results, and feel it a great privilege to have had a part in the "Twentieth Century Thank-offering." I feel each one has received a blessing. Many of our girls are poor and have only a few piasters for spending money, which is to last them till the end of the term, and yet they gave as cheerfully as the rich girls. When a girl enters the boarding school, and her boaad and tuition are paid, she is given so much spending money for the term or year. The sum varies according to the wealth of the parents, We have a special place for keeping the girls' spending money and each one has a box for her individual portion of money. The girls, before they begin to use of it, count the Sabbaths and set apart a part of it for Sabbath-school collections, also for the missionary society, and the remainder is divided by the number of Saturdays. As Saturday is the day they are privileged to buy what they like from a woman who comes to sell fruits, nuts and candies, the girls learn to spend their money in a systematic way, as well as to give to the Lord regularly. Sometimes their money is used up before the term is ended and yet I see no disposition to take back or use what they have set apart for the Lord.

Miss Smith gives further notes of Cairo work:

I have visited a number of Mohammedan homes during this feast time and have been very kindly received. Last Sabbath evening. after the Sabbath-school and services at the Fun El Khaleag school, two of the teachers went with me as is our custom to read to the Bedouin Arabs. As we passed a certain door, a woman came out and called after us, and invited us to come in and see her. We told her that we had no time then, but would come some other time. Her little son followed us saying, "Why will you not visit us;" so we promised to go to them on Tuesday. On going there today, we found the home clean and neat and a hearty welcome was given to us. There were four men, two women and a boy present, and also two who could not come into the room because of the men, but they listened outside. After chatting a little and drinking a cup of coffee with them, I asked if they wished me to read. They said yes, and listened very attentively and promised to come to our services the next Sabbath.

Doubtless you have heard of the young Moslem convert who is being persecuted. There is another young man attending our meetings in Fuin Elkhaleeg in whom I am verv much interested. While teaching a small primary school in a town up the Nile, he was lead to search the Scriptures by reading the Koran. When he made known his change of faith, he was persecuted, beaten and brought to Cairo in chains. He was finally given over to the Coptic Patriarch who baptized him and wished him to become a monk, but he did not like either the manner of worship or the teachings of the Coptic church, which he thought to be contrary to Scripture, and he has now declared himself a Protestant.

Pray for these poor persecuted ones and others who are seeking for the light.

Miss Finney, of Monsoura, tells of the change in ideas concerning the education of women in Egypt:

Of the five houses we visited this afternoon. the first was Mohammedan, the second Armenian, the third Coptic. the fourth Greek Catholic, and the fifth Protestant. This is certainly a cosmopolitan country.

The Coptic house we visited is the abode of one of the wealthiest and most prominent families in Mansoura. The trend of the conversation there interested me greatly, and was, I thought, a correct and encouraging sign of the times. The old grandmother, who is the oracle of the family and whose word is law, expressed her views on the subject of education, saying, with very expressive gestures, "I see our girls must learn to read, so that they can be fit companions for their husbands and sons: they must learn to write so that they can write their absent husbands letters and read his letters. I used to think," she continued, "that to know how to sew and do fine needle-work was the only necessary thing; but we can buy all those things." I was surprised at her remarks, for I well remembered how, not more than two years ago, she brought one of her grand-daughters to school and requested that she just sew and do needle-work all the time and let books alone. Thank God that there is a rapidly growing sentiment in Egypt in favor of the education of women.

Miss Cora B. Dickey says:

Tanta is in gala dress these days on account of the Moslem feast. Flags are flying, bands of music parade through the streets, and the women and children are gaily dressed.

Mr. Giffen returned from the Soudan March 28th, looking very brown and much thinner, but his health has been very good during his trip.

Numerous cases of Typhoid fever are reported and Drs. Watson and Lawrence have had two very severe cases to treat, besides others of a less severe character.

The schools are keeping their numbers up better

than last year. Several Greek boys have come into the Boy's school during this last term. Some of them who come to Mrs. Giffen for an English lesson in the evening were very much puzzled over our family worship and asked why we had "church" every evening.

Miss McMillan gives notes from Alexandria:

We have just had the pleasure of a visit from the Rev. Shenudeh Hanna, pastor of the church at Senoris in the Fayoon. He came at the request of the Ladies Missionary Society to give them an address. The meeting was held in the church with about ninety women and girls in attendance. The address was a very excellent one on the subject, "The Duty of the Education of Women."

The deep interest manifested in this matter by the pastors as well as many others both in the church and out of it is very pleasing, and assures us that the day of better things for the women of Egypt is really dawning. Could the readers of the MAGAZINE have been present at the meeting, they would doubtless have been interested also in five little girls, who were presented with diplomas and Bibles for learning the catechism; four of the five were only eight or nine years old and one of them a Jewess who when being examined repeated it from beginning to end in twenty-five minutes, making a mistake of only one word.

Mr. Sheundeh while here also delivered an address on "Temperance" before the Young Men's Christian Union. This also was an excellent address and a very fine audience of young men were present to hear it. It was the first temperance lecture I had ever heard in Arabic and I enjoyed it thoroughly.

India.

Mrs. Rev. Holliday writes from Khangah Dogra:

We had a pleasant year of work among the villages. We found the people ready and willing to listen and learn. We are very thankful for a roof to shelter u from the sun, now that the tent-cloth would be in sufficient. Our mission premises here are very conveniently located for the village people; both Christian and heathen seem free to call upon us whenever they please. The women sometimes come out of curiosity, and sometimes for medicine. We are glad they feel free to come. Another class, not quite so welcome, seems free to come also. Thieves abound here. One night when our servants were sleeping out of doors, a thief came and picked one man up bodily, and carried him a few feet. The man was all wrapped up in a blanket, and rather helpless, not even being able to call out because his mouth was tied up. Afterwards he laughed heartily over the affair. The thief would feel quite foolish as he thought evidently, he was getting some booty. There are enquirers in four near villages, and we hope after a few months teaching they will be ready for baptism.

Miss McCahon writes from Bhera:

I wrote some time ago about a woman in Bhera who was baptized in a neighboring mission, and who was not letting the people in Bhera know of it. I went to see the women of the family in which she was staying and told them about her. (They had heard it otherwise however.) I thought it quite time she was living up to her profession. She became very angry and would not confess that she had ever been baptized and on a subsequent visit she boldly proclaimed herself a Mohammedan and asked contemptuously, when I mentioned Christ's name, "Who is Christ?" I think it is better for her to come out in her true character than to be keeping her profession a secret.

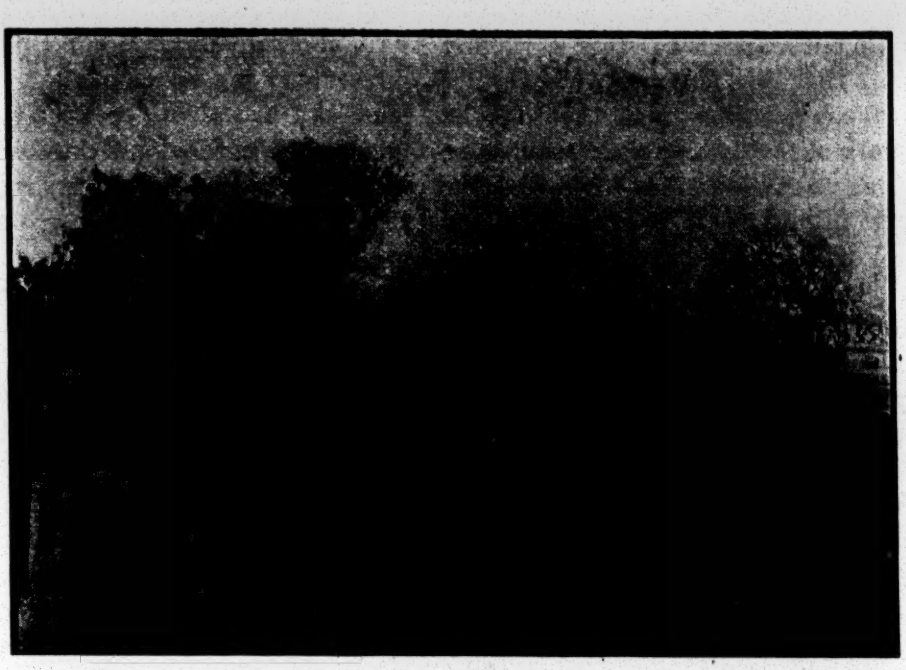
I still pray for her that the Holy Spirit will open her eyes and grant her true repentance and faith in Christ as the Son of God, her Saviour.

Young People's Department.

Letter from the Girls Boarding School at Sialkot.

MY DEAR FRIENDS:—I wish that you could see what I am doing now as well as trying to write a letter, for I am attempting to "kill two birds with one stone." It is Saturday and wash day in the Girl's Boarding school. There are twenty-two washers, who take turns at the work. Besides these twenty-two washers, there are girls who attend to the fire, fill the wash boiler, and rinse and some hang on the line. We will have eight clothes lines full of clothes. We have now 112 girls in school and 106 of these wear the school clothes. In another week or two we will have 120 girls and then the washing will be still larger.

It is quite a "job," as we Americans say, to oversee the work on wash day. It usually keeps the matron, assistant matron, and myself very busy on Saturday, for that is also the day to clean the walls in addition to the daily sweeping, scrubbing and cooking. The girls too take baths and wash heads on Saturday. Last evening the matron received a telegram calling her to the bedside of a very sick daughter, and the assistant matron went also, which placed the overseeing on me. The girls are very good to help on such occasions, and the work goes on as well as usual. One of the girls is a splendid help on such occasions. She



At Supper. Beds Ready for the Night.

inspects the clothes as they are washed, which if not satisfactory, must be again washed. We have generally 400 pieces.

The girls here do all their own work. I forgot to say that the clothes of the girls who wear what is provided by their own parents and the bed sheets are sent to the washerwoman. Such things as towels or table-cloths are unknown. The sun and air are good enough towels and the wooden tables are scrubbed clean every day. You all know that the bread is baked fresh for every meal. Twice a week bread is not eaten, rice and pulse taking its place. Usually bread and pulse are eaten at one meal and bread and vegetables at the other. The bread is really flat unleavened cakes made from whole wheat flour and is very nourishing. It is the custom in this country to eat but twice a day, but often the girls save a cake to eat between meals.

Wednesday April 3rd. I did not get my letter finished on Saturday and will now resume. The men who have the contract for furnishing flour etc., for the school came today and it may be of interest to tell you what they bring. On Monday they brought 400 pounds of rice and 320 pounds of pulse, and today 600 pounds of flour, 57 pounds of salt, 36 pounds of clarified butter and 36 pounds of mustard oil. They come about twice a month to bring this amount of flour, the rest of the provisions lasting almost a month. Besides this they bring spices of all sorts, which are bought in large quanti ties. When we have visitors who want to look over the school I like to surprise them by showing them the size of our bag of red peppers. Besides what I have mentioned we get vegetables for four and meat for two meals during the week. You see that our girls live mostly on pulse and unleavened bread and like Daniel they are healthy and happy.

I am now watching some of the little girls do their work. Some are kneading the flour and others kindling the fire for the evening meal. When the girls come from school at four o'clock they will cook it, being the cooks for this week. Sometimes the little girls who come at half past three from school get quite a start made at the cooking. In this way they learn to work and will be good cooks when their time comes.

I am afraid that I have not made a very interesting letter. At some other time perhaps I can write more about the school work. Won't you please pray for our girls and us that we may wisely train them in the fear of the Lord.

JOSEPHINE MARTIN.

The Juniors special work for the past

year was the support of forty girls in this school. So enthusiastic in this work are the Juniors that the support of sixty of these girls has been assigned them for the special work of the coming year. Read the encouraging news in Mrs. Stevenson's "Gleanings from Annual Report." This is the school of which Miss Mary J. Campbell writes in "One hundred Girls of India," and we are indebted to this book for this picture. It merits a substantial cloth binding appropriate to take its place with the missionary literature of our church.

A Missionary Gives a Dinner.

Frequently when I make a flying visit to some of the centers of work in the district I take a meal or two with the workers living there. Not too frequently. Why not? Well, it is not because I do not like their cooking, for I do; nor because I feel too big to eat with them, for I don't; but simply because they try to have a little extra for the "company," and men with families to keep on a salary of four or five dollars a month have not much to spare for extras.

As a slight return for their hospitality, I had been planning for some time to give them a dinner. So when they were all in for the monthly meeting of workers the first of December, I issued a general invitation to them all to take dinner with me.

It was to be of native dishes, for western cooking has hardly enough spice in it to suit their taste. I called in our native minister for consultation as to what dishes we should have, and the amount of material required. There are eighteen catechists of different grades, and ten Christian school teachers at work in the district, so we counted for thirty-five. Allowing something more than two pounds of food for each man, I ordered 20 pounds of rice, 25 pounds of meat, 10 pounds of potatoes, 20 pounds of flour, two or three of butter, five or six pounds of candy, and spice in proportion—and that means a good deal of spice.

I engaged a cook from the city to bring his big cooking pots and get the dinner ready. It takes bigger pots than we ordinarily use to cook that much rice and other food all at once. The provisions were to have come up early Monday morning, but punctuality is not one of the virtues of this land, so I had plenty of time to feel a little fidgety before they and the cook put in appearance. Indeed, the guests began to gather before the dinner began cooking. There were to be two courses, rice boiled with meat, and a highly seasoned stew to be eaten with bread, and that followed by a little candy.

When the guests began to come, I noted with some anxiety that the invited were accompanied by some of the village people who had not been included in the invitation given. A man was hurried off to buy some more rice and flour, and the cook was instructed to stretch the stew as much as possible. And it was well, for when they sat down to eat, instead of the 35 originally provided for, there were more than 85. I was very much afraid there might not be enough but every one finally seemed satisfied.

The dining-room was cleared of chairs table, carpet, etc., and the guests were seated on the matting in the position which they find most comfortable. The ideas of etiquette are not quite the same as in America, though eminently proper here. When one course was done, there was nothing out of the way in their tipping the remaining contents of the plate out on the floor, to make room for the next course, the result being that the floor was in considerable of a state by the time dinner was over.

The whole dinner for so many guests cost less than $4—not a specially extravagant dinner party after all.

G. W. MORRISON.

Gujranwala, India.

A Snap Shot At Modern India

The mail steamer lay at the wharf at Brindisi. As we leaned against the railing of the upper deck, we saw a young Indian gentleman dressed in a bicycle suit trundling his wheel up the plank. When we went down to luncheon we found that the steward had seated him at our table. He told us he had been studying in England for several years, and had just completed a

tour of the continent. An indulgent father had supplied him with all the money he needed without question; now he was returning home. He had evidently had a royal time.

One afternoon, on deck, he said to us: "I have written a pamphlet on the freedom of women; when it is published I will send you a copy." As he talked of his hopes for his sisters, we got a glimpse of how the beautiful English homes he had been in had affected him, and saw that he had felt the influence of refined and cultured ladies. He had seen real homes, with women reverenced and chivalrously cared for. He had found them educated and interested in all that interested father and brother. It had been an enchanting vision to him. We did not wonder that under its spell he had written his pamphlet. It was delightful, but what a wide gulf lay between the vision and the home to which he was returning!

We tried to picture it all. We knew that when our ship entered harbor his mother would *not* be found standing in the crowd on shore, leaning on his father's arm and trying to catch the first glimpse of her boy among the passengers. Had there followed him all these years the tender weekly letter from his mother? Had there been chatty letters from his sisters giving him home news, telling him of their studies and good times and friends, and how they longed to have him home? Had his mother's picture stood on his desk all these years and been an inspiration to study and pure living?

No! he is coming to his father's house, but not to a home. The front part of the house may be furnished comfortably, even in English style, but it contains only the apartments of the men and their friends, while the women's apartments are in the rear. There will be no happy gathering at the first meal. The son will not offer his arm to his mother and escort her to the table; the father will not help the mother first to food, then the sisters, before he helps his son. Oh no! but mother and sisters will stand and wait upon the men until they have finished before they eat.

The mother in her great joy has no doubt caressed him, but the sisters stand timidly in the background and, if spoken to, cover their faces with their sarees. They ask no questions about the great cities and art galleries. When he opens his boxes what has he brought them? Perhaps some silken fabric or a bit of jewelry.

The mother perceives half sadly that he lives in another world than hers. His reformed ways startle her a little, and she hopes he will not go too far. In the evening the thought of the day comes out, as she says to his father: "He must be married soon," and suggests a little girl of ten, the child of a wealthy castеman.

And the young man himself? Iron custom rises up before him like a wall. He is face to face again with the joint family system and the reverence of elders, enjoined even at the expense of all personal conviction. He has no courage to propose his plans to them. Reform looks impossible. With a sigh he lays his manuscript on the freedom of women aside, and sighs; "*Kya Karun*" (What can I do?)

He knows instinctively what plans his mother has for his marriage. He desperately declares he will not marry a child. He knows the heavy weight of public opinion. He thinks of the storm that would break over his head if he thought of a young widow near his own age. He remembers young Krishnare, who did brave all and marry a widow; and he remembers, all too well, how the lot he had to bear broke his spirit and he committed suicide.

He feels desperate enough to defy all public opinion, but there comes back upon him the thought of his father and mother. He is their only son. They do not mind his being reformed, if only he is not too reformed. If he breaks away from old customs he will break their hearts. Then his sister is just to be married to a boy belonging to a wealthy orthodox family, and that would be broken off if he were to follow his convictions.

Over and over he fights the battle, only at last to succumb, to walk in what his parents call the "good old way." He despises himself. If these customs which he hates are based on the Hiddu shastras, then he wants nothing to do with the shastras, and calls himself an agnostic or infidel.

* * * *

Our steamer lay anchored off Bombay. We bade good-bye to our Indian friend and have never heard of him since. He has added one more to the hundreds of young men in India who hope and long for a change, but feel powerless to make any movement toward its accomplishment.

He was no doubt met at the railway station by his father and male friends, but was not allowed to eat with them until he had performed atonement for his stay abroad; part of which ceremony consists in swallowing a disgusting mixture composed of the five products of the cow, viz.: milk, curds, butter, dung, and urine. Cleansed by this and a few other ceremonies from what he knows has been no sin, our friend is reinstated into caste.

Later on we may find him a middle-aged

man serving a judge, having buried two child wives, and married a third, a child of ten years of age; his aspirations and convictions sacrificed, an unhappy, discontented, cynical man; while on social reform his plea is still, *Kya Karun*, and his hope is deferred to the next generation.

Condensed from introductory Chapter of "Wrongs of Indian Womanhood."

NEWS AND METHODS OF WORK, JUNIOR MISSIONARY SOCIETIES.

Conducted by MRS. N. WYLIE STEVENSON, Junior Secretary.

Gleanings from the Annual Report

The reports from the Junior missionary societies during the past year show most excellent work. The results financially, numerically and spiritually are the best your secretary has ever received. A special effort was made to get the statistics correct this year by making a number of changes in the blanks for reports, so, if it were possible, there could be no misunderstanding as to what was wanted. The questions on blanks were more fully answered than usual, thanks to the good superintendents and secretaries.

Twenty-six societies were organized this year, and it is our plan to give space in the Junior's Magazine for the report of new societies. Who will be first to organize and report?

The total number of societies, including Little Light Bearers, (but not the young ladies) is 225, six of which are in Egypt. Number of members, 6,607, showing an increase of 1,109 members more than last year. The financial showing is the largest in the history of the societies. To the special work $1,465.60 was paid by the Junior missionary societies, 465 more than was asked from all the Juniors of the church. The Thank-offering amounted to $1,120.

The Juniors seemed to take up the special work of the past year with energy and enthusiasm and frequent requests came to your secretary to continue the same object for another year. The Board has acquiesced in these requests, but ask this year for $1,500 for this school—60 pupils at $25 each. I feel confident our Juniors will come up to this, and even exceed it, if our Junior Unions and Endeavors enter more heartily into it. From these societies we received only $217.70.

The objection to a Junior missionary society in the country is frequently made because of the inability to gather the children, owing to the distance at which they live from the church. Here are some good plans suggested. Four societies report holding the Junior meeting at the same time and place at which the women's missionary society is held. A Junior society in Muskingum presbytery is held once a month before Sabbath-school on the Sabbath there is no preaching, and the superintendent says that nearly all the Sabbath-school members are present at the Junior exercises. Many other good methods are suggested, which will appear in the printed annual report of the Convention in the July number of the MAGAZINE.

Let us enter even more earnestly, heartily and prayerfully into the work from which has come such blessed results during the past year. JUNIOR SECRETARY.

The Juniors at the W. G. M. S.

The Junior part of the eighteenth annual program of the W. G. M. S. should have written above it, in large letters—BEST. "The best we have ever had" was a sentiment generally expressed after the reading of the annual report of the J. M. S. and the very interesting illustration of a model society presented by Mrs. Nichol and her circle of thirteen boys and girls.

A conference on Junior Work the following day was so well attended, and so much enthusiasm and interest manifested, that it became necessary to arrange for a second. The next morning, at the early hour of eight o'clock the room was again filled with Junior workers, and the friends of Juniors, all eager to ask and answer questions. It was resolved at the opening of the conference to give no place to discouragements; all however were encouraged to state difficulties, and never were difficulties met more promptly with helpful suggestions. Questions relating to the best means of securing a good attendance, preserving order and inculcating reverence, teaching systematic giving and many others, were presented and answered.

Space forbids reference but to a very few of the many plans explained. One J. M. S. secured a high average attendance by di-

viding into two groups, indicated by red and blue, and maintaining a friendly rivalry in the endeavor of each to score the highest number present..

Another society cultivates good order and reverence by having a musical director who is in her place at the piano as soon as the church doors are open, and as each Junior arrives takes his place with others, book in hand, to join in a praise service, which is continued until the hour for the opening exercises has arrived, when the members go to the various circles to which they belong. Good music is also a very practical result of this method.

Advice was sought regarding suppers, fairs and similar methods for raising money. A general sentiment soon found expression in strong disapproval, making it evident that our boys and girls were being taught to *give* and not *raise* money for the Lord's work.

Honorary membership funds, self-denial efforts, the investment plan, and special meetings at special seasons, such as Thanksgiving, Christmas and other days of interest, were suggested as means helpful in filling the treasuries. The time most suitable for meetings and the frequency of them was generally agreed to depend on place and circumstances.

The method found in the constitution of the Junior missionary societies in operation since 1892, viz., dividing the society into circles with a leader in charge, has proven to be most helpful in securing good order and has been adopted by J. C. U. and J. C. E. very largely ; so that the wonder is that the other features of the J. M. S. equally as as good have not been put in operation, to the advancement and strengthening of the work Especially do we urge this matter upon the members of the W. M. S. who should prove their loyalty to the W. G. M. S. by training the Juniors according to the constitution provided for that purpose, and seeing to it that all funds go through the treasuries of the women's presbyterial societies.

The more general use of the magazines was urged by Mrs. W. C. Hutchison, of the Women's Missionary Magazine. Literature secretaries and magazine agents were reminded that mother and child could have the use of both magazines for the small sum of seventy-five cents per year.

Miss Christianita Totten, our representative from Athens, Tenn., gave methods and plans adopted in the Junior societies of the South, all of which were based on true principles and bearing satisfactory results.

Looking backward we can see no annual meeting that has given so much encouragement and inspiration ; therefore in turning our eyes to the future the outlook is full of hope for enlarged work.

Enthusiasam is "catching," and many Junior workers left Monmouth with the feeling that the "noble contagion" would spread until many more Christian women would be brought to see their relation to this great trust and resolve to continue this work of stamping missions on the minds and souls of our boys and girls, so that the missionary spirit may be given them as a precious legacy, enabling them to heroically march under that one banner which never goes down, and which bears the inscription, "Lo I am with you alway."

MRS. E. M. HILL.

ENTERED INTO LIFE.

Mrs Isaac Lafever—Mrs Nancy Dodds

The W. M. S. of the Sugarcreek U. P. congregation desire to place on record a tribute of love to the memory of Mrs. Isaac Lafever and Mrs. Nancy Dodds, the former called home on Jan. 25th, and of the latter on Jan. 28.

We bear testimony to the noble Christian character of our sisters, and bow in humble submission to our Father's will. Of both members we would say "Blessed are the dead which die in the Lord; they rest from their labors and their works do follow them."

We do most earnestly pray that God by his grace and infinite mercy may sanctify this loss to us all, and sustain the bereaved families in their affliction.

COM.

Mrs. Eleanor J. Frazier.

The W. M. S. of the Second United Presbyterian church of Allegheny desire to offer a tribute of love

and respect to the memory of Mrs. Eleanor Frazier, who was called suddenly from her earthly to her heavenly home April 9, 1901.

Mrs. Frazier was the widow of the late Mr. John Frazier, of Allegheny, and the daughter of Dr. John Cowden, of Portersville, Butler county, Pa. She had made Allegheny her home for over forty years and during that period had been a faithful member of the Second church. For many years she has been the First Vice President of the Missionary Society. She was an earnest Christian worker, ever ready to do what she could for her Master.

Her devotion to her home and family, her loyalty to the principles of her church, and her abiding faith in her Saviour, were the strong traits in her beautiful Christian character. "Faithful even unto death," hers is undoubtedly "the crown of life."

We extend our deepest sympathy to her two sorrowing daughters and commend them to our Heavenly Father who has said, "I will never leave or forsake you." "Precious in the sight of the Lord is the death of His saints."

MRS. M. F. REED,
MRS. JAMES RICHEY,
MRS. JOHN D. FRAZIER. } COM.

Mrs. J. H. Andrew

At a called meeting held in Summit Ave. church Miss S. C. Patterson, of Brooklyn, was appointed to draw up suitable resolutions on the death of Mrs. J. H. Andrew, a former president and member.

As our heavenly Father has taken to himself our dear sister and fellow worker, Mrs. J. H. Andrew, the W. M. S. of the New York presbytery wish to record our appreciation of one who was faithful to every trust committed to her in our society's work. Once she acted as President and at least once as Vice President.

Strong in Christian character, she had by nature the charm of a gentle, modest dignity and a genuine cordiality which made it always a pleasure to meet her. From a long and painful illness God has released her, after a life of active service.

To her husband, Rev. J. M. Andrew, and to her children we offer our sincere sympathy.

Mrs Wm. McGehon-Miss Emma Henderson.

The Women's Missionary Society of Atlantic, Ia., wish to record their sense of the loss sustained not only by themselves but also by the church in the death of two valued members, Mrs. William McGehon and Miss Emma Henderson

Mrs. McGehon had for many years been a member of the Atlantic church ; and being a woman of quick sensibilities and wide sympathies, taking an interest in every form of anxiety and grief, she was one to whom many came for comfort and aid in all church efforts for wider usefulness. Her illness, long and extremely painful, was born with heroic firmness and fortitude.

For many months a patient watcher by the couch of pain, Miss Henderson had been relieved from the care of the sick room, and was looking to a season of relaxation and enjoyment.

One of the faithful members of the Missionary Society, she was present at the April meeting and, in apparently her usual health, took leave of her associates preparatory to her journey. But the summons had even then gone forth. Ere the passing of another week she had gone to the home of many mansions, but it will be long before the memory of her pleasant smile and earnest devotion to her Master's cause will be forgotten.

MISS E. P. PHELPS,
MISS M. E. MCCORMICK. } COM.

Mrs. Susan Radcliffe.

A tribute of love and respect from the W. M. S. of the Sixth United Presbyterian church of Pittsburg, Pa., to the memory of Mrs. Susan Radcliffe, who was called to her heavenly home.

We desire to bear testimony to her Christian character and patience, and resignation during a long illness. She was one of the oldest members of the congregation, faithfully attending the church services until hindered by sickness and weakness of body caused by her advanced age. While we mourn her loss, and feel that the church has lost a consecrated member, yet we realize it is her gain. To the sorrowing family we extend our sympathy.

MRS. W. R. BROWN,
MRS. SAMUEL YOUNG. } COM.

Mrs. Rachel Nichol Tarbox.

Mrs. Rachel Nichol Tarbox, the last charter member of the Cedarville, Ohio, congregation, has been called to her heavenly home.

She was also a charter member of the W. M. S. and in her death the society has lost a faithful member, one who was always present, ever ready to do what she could. In her death we are admonished to be watchful "for in an hour that ye think not the Son of Man cometh."

We esteem it a privilege to bear testimony to her Christian character and fidelity to her profession, and acknowledge God's goodness for blessings bestowed in life, and in giving her at death an assured hope of possessing a home among the many mansions prepared for those who love their Lord.

We extend our heartfelt sympathy to the sorrowing ones, for we also in her death sustain the loss of a dear friend.

MRS. ALEX. TURNBULL,
MRS. W. M. BARBER,
MRS. F. O. ROSS. } COM.

PRESBYTERIAL SOCIETIES.

Keokuk.

This Society met in annual session at Keota, Iowa, March 26, 27, 1901. The president, Mrs. J. A. Shannon, conducted the devotional exercises; subject, "The Unchanging Command and the Unfailing Promise."

The afternoon devotions were conducted by Mrs. Rock, of Morning Sun; subject, "Our Preparation for Service." Twenty-nine delegates responded to roll-call with a tested promise of God. The annual letter from Miss C. E Wilson was read by Mrs. Belle Lytle, who explained customs referred to by Miss Wilson, making it very interesting.

The conference, "What Should We Do to Lift Mankind from Degredation and Sin" was divided into two parts. An excelent paper on Temperance was read by Miss Mary Moore, and another on Social Evil by Mrs. J R. Logue.

The evening devotional exercises were led by

Mrs. Maughlin; theme, The Holy Spirit, the Promoter of Missions." A talk on foreign missions was given by Mrs. Lytle and an excellent address on Home Missions by Rev. H. V. Comin, of Oskaloosa.

Wednesday morning's conference was, "How Increase the Growth, Influence, Spirituality, and Gifts of our Society," Mrs. Davis, of Ainsworth, presiding. Reports from treasurer and secretaries were given, and the followihg officers elected for the coming year: Mrs. J. R. Logue, president; Mrs. H. H. Brownell, vice-president; Miss Ella Montgomery, recording sec'y; Mrs. Eva Welch, treasurer; Miss Mary Moore, corresponding sec'y; Miss Mary Manners, Junior sec'y; Miss Anna M. Lindsay, of Birmingham, Thank-offering and Literature secretary.

Delegates to the W. G. M. S., to meet in Monmouth, Mrs. W. D. Allen, Mrs Mary Walker, Mrs. Maughlin. Mrs. Williamson and Mrs. Lytle.

The thank-offering service was held Wednesday afternoou and the offering amounting to $713. The Junior service was led by Mrs Lizzie Anderson and excellent papers were read by the young ladies on Junior work. With the customary resolutions and impressions received from the convention the society acjourned to meet in Ainsworth in March, 1902.

A. M. L.

Des Moines.

The Des Moines Presbyterial Missionary Society met in Ewart, Iowa, March 26 and 27. The attendance was smaller than usual, owing to the disagreeable weather and very bad roads. Nineteen delegates and officers representing thirteen of the twenty societies of the Prezbytery were present. One new society was reported lately organized, viz, 3d Des Moines. Mrs. R. H. Burnside, of Oskaloosa, proved herself a very capable presiding officer. Wednesday forenoon the subject for conference was, "The Influences that Have Advanced the Cause of Missions." It was discussed under five sub topics, in able and interesting papers by the following ladies: Miss Lettie Monlux, of Monroe; Mrs. M. G. Munn, of Chariton; Miss Florabel Patterson, of Monmouth; Mrs. R C. Finney, of Pitzer; and Mrs. M. M. Ross, of Indianola.

Wednesday afternoon was given over to the consideration of "Nineteenth Century Triumphs of Missions." Mrs. Robert Marley, of Service wrote of "Souls Saved and Churches Established;" Mrs. R. J. Davidson, of Dexter, on "Homes Made;" Mrs. Sadie Squires, of Palo Alto, on "Educational Institutions;" Mrs. J, H. White, Winterset, on "Medical Missions." Mrs. W. R Baldridge, 1st Des Moines, on "Nations Christianized during the last Century." This proved a very helpful conference and the papers were of high order.

Reports showed the Junior work to be prospering under the supervision of Mrs I. M. Knipe, Junior Sec. A pleasant incident was the awarding of the new Junior banner, the gift of the Presbyterial L. M. S., to the Junior society reporting the highest avarage attendance and the most Scripture verses recited per member. The Ewart Juniors secured the banner.

For the ensuing year the following officers were elected: Mrs. W. R Baldridge, Des Moines, president; Miss Nellie Watson, Ewart, 1st vice-president; Mrs. Anna B. Elder, Albia, 2nd vice-president. The Presbyterial Thank-offering amounts to about $434. The convention closed with a very excellent address by Miss Florabel Patterson, of Monmouth College, on "The Unbaptized Arm"

Thanking the good people of Ewart for their gracious hospitality, the society adjourned to meet at Albia, March, 1902.

MRS. A. C. DOUGLASS, Sec.

Westmoreland.

The W. M. S. of Westmoreland Presbytery met at Braddock, Pa, March 28. The morning session was devoted to reports of the various officers which showed that the past year's work was encouraging.

At 1:30 p m., Mrs. Stevenson, of Stewart Station, conducted a very helpful Bible reading on prayer, following which was the election of officers resulting, as follows: Pres., Mrs. Jas. A. Watt; Vice-pres, Miss Lizzie Patterson, Mrs. J. S. Hill and Mrs. M. J. Stevenson; Rec. Sec., Miss Minnie Edmundson; Cor, Sec., Miss Ida Donald; Treas., Miss Sadie Henning; Assn. Mngr, Miss Clara Henning; Lit. Sec. Miss Celia McConnell; Junior Sec., Mrs. W. T. McConnell.

Mrs. J. A. Wilfon's excellent paper "She hath Done what She Could" was practical and helpful and much appreciated by the ladies Miss Henning read an interesting letter from our missionary Dr. S. E. Johnson. Rev. C. E, Edwards gave an instructive address on "Work among the Foreigners at our Doors." Mr. Edwards showed that the churches had unconsciously much neglected the large and ever increasing foreign element in our midst and pictured their great need, showing that many thousands among us are without the Word of God and under no christian influence. Mr. Edwards mentioned the far reaching influence of the only Polish paper in America, the religious department of which is conducted by our Rev. R. J. Miller. and urged the hearty support of this paper by the Christian people.

The thank-offering service in the evening was conducted by Mrs. W. T. McConnell, at the close of which the thank-offering was lifted, showing $1,472 82, about $400 more than last year's offering. Rev. Thos. Park, D. D. then gave the address of the evening.

The committee on place reported Unity as the next place of meeting and after benediction by Dr. Park, the meeting adjourned.

LILLIAN MCCONNELL, Cor. Sec.

Colorado.

The W. M. S. of Colorado Presbytery met in Boulevard church, Denver, April 9, 2:30 p. m. In absence of Pres., Mrs. J. H. Taggart, the Vice Pres., Mrs. Ferguson, opened the session. Mrs. J. C. Fleming, Colorado Springs led the devotional exercises; subject, Holy Spirit. Mrs. Monks, Pueblo, read an interesting paper, "Laborers Together with God," after which Mrs. J. D. Rankin conducted an enthusiastic Round Table, "Walking with Jesus." Mrs. J. G. Kennedy held a mission exercise with a class of Juniors, who showed a grester knowledge of missions and missionaries than many present.

At the evening session, Mrs. Finger conducted praise service. Mrs. Todd, Greeley, read a scholarly paper on "The Expediency and Common Sense of the Lithe." Revs. Jamieson, McLaughlin, Smith and Dr. Rankin spoke on various phases of Mission work Mrs. Quay conducted the Thank-offerihg exercises. Mrs. J. Y. Parce, Jr., and Mrs. Bissell read papers on, "God's Part and Man's Part in the World's Conversion." The offering lifted amounted to $342.

On Wednesday morning, the reports from the various societies showed much encouragement and gave an impetus which resulted in a pledge for more consecrated work another year. Officers elected were: Pres., Mrs. Finger; Vice Pres,, Mrs, J. C. Fleming; Treas,, Mrs. J. C. Quay; Rec. Sec., Mrs. Willis Marshall; Cor. Sec., Mrs. J. R. Gordon; Pueblo; Jun. Sec., Mrs. K. M. Brown, Greeley; Thank-offering and Lit. Sec., Mrs. S. W. Glasgow,

Canon City.

Mrs. McCay closed the session with a good paper on, "Money and Missions." Adjourned to meet at Canon City. During the meeting the Presbyterial enjoyed the entertainment of the Boulevard ladies, who are known especially for their generous and loyal hospitality.

MRS. J. Y. PARCE, JR., Sec.

Concordia.

The W. M. S. of Concordia Presbytery held session in our church, seven miles north of Concordia, Kansas, April 10th, 1901. The weather was very disagreeable, but all enjoyed the meeting. Officers were elected as follows: Pres, Mrs. Clara Cooper, Idana; 1st Vice Pres., Mrs. Anna M. Strain, Jamestown; 2d Vice Pres., Miss Anna Kimmal, Concordia; Rec Sec., Mrs. Madison Galloway, Clay Center; Treas., Mrs. W. C. Bell, Beloit.

There was a good delegation from societies of Presbytery. Something like $17 was sent to the "Puget Sound Mission Boat" fund. All the societies had taken the little Thank-offering boxes except one and that one had raised between $23 and $24 as a Thank-offering. The societies are all in good working order.

MRS. ANNA M. STRAIN, Sec. Pro.

A Pioneer Society.

Eighteen years ago the First United Presbyterian church of Los Angeles was organized In October of the next year a Woman s Missionary Society was organized, the first in California. The ladies met for organization al the home of Mrs. J. C. Nevin. The home of those who for many years labored as foreign missionaries was a fitting place to meet for such a purpose.

The Annual meeting this year was a very glad one. We could say with thankful hearts, "Hitherto hath the Lord helped us." One special cause for thankfulness was the fact that a forward step has been taken The Society for some years has had a memorial offering in the name of the members in Heaven. It was decided this year to increase this offering to $25 and undertake the support of a girl in Miss Campbell's school in India.

Our Thank-offering service this year was an enjoyable occasion. After listening to an address on Japan by Miss Denton, a returned missionary from that country, the offering was presented, amounting to $100. The society now numbers thirty-one members. This verse was suggested, as God's word of help for the coming year: "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth."

"Only a grain of wheat,
So small that folks don't mind it;
Only a grain of wheat,
With the power of God behind it.
Only a buried grain,
Only the falling rain,
Only the sun's bright glory,
Bursting through Heaven's top story.
Only a grain, only a grain;
Buried, and dying, and living again."

New York.

The annual meeting of the Woman's Missionary Association of New York Presbytery was held in Summit Avenue U. P. church, Jersey City, on the afternoon and evening of March 29, 1901. Devotional exercises were led by Mrs. Stewart and the delegates and friends were warmly welcomed by Miss Biddle.

Yearly reports were heard from the local societies. Much regret was felt over the disbanding of the 119th St. N. Y society and it is hoped that by our next meeting their society will be reorganized.

Two delegates were appointed to attend the general convention. It was decided to resume the responsibility of half Miss McMillan's salary as missionary in Egypt. The following officers were elected: Pres., Mrs. A. S. Biddle, of Jersey City; 1st Vice Pres., Mrs. W. B. Barr, of Hoboken; 2nd Vice Pres., Mrs. J. L. Hervey, of Brooklyn; Rec. Sec., Miss M. J. Blair, of New York City; Cor. Sec., Mrs. W. F. Bartley, of Brooklyn; Treas., Mrs. J. G. Liefried, of Jersey City.

In the afternoon the Rev. D. C. Stewart, of Newark, gave an instructive address on "Work among the Freedmen," and during the evening the Rev. H. C. Biddle, of Chicago, addressed the meeting on Bible study which was very interesting, and the Rev. W. B. Barr, of Hoboken, in his impressive way, spoke on foreign missions. An interesting feature of the evening meeting was the Thank-offering service led by Mrs. A. S. Biddle. The amount was $239.

MARY B. BARTLEY, Cor. Sec.

Kiskiminetas.

The Women's Missionary Society of Kiskiminetas Presbyterial met in Vandergrift, Pa., United Presbyterian church April 25. This is one of our new fields of labor and it did our hearts good to see the evidence of the blessing of God on every hand. They are truly a consecrated band of workers for the Master's service indeed and in truth.

At 10:30 the meeting was opened by devotional exercise conducted by the President, Mrs. Rev. E. Z. Thomas, of Leechburg In absence of the Secretary, Mrs. Rev. Purvis was appointed secretary pro tem.

Little Kiskiminetas has 12 societies and reports 260 members. Ten societies responded to roll-call, showing their intimacy with the Bible by using Scripture verses. Reports from the various societies showed much encouragement in the work and furnished us great cause for thanksgiving. The contributions amounted to $399.92 ; Thankoffering, $134.21.

We were given a warm welcome by Mrs. George President of Vandergrift society, which was ably responded to by our President, Mrs. E. Z. Thomas. Mrs. S. I. Swank read a very enthusiastic paper on "Go Ye Therefore and Do Whatsoever We Find to Do."

At 1 p. m. Mrs. Copland, Vice President, led the devotional exercise. A short praise and prayer service preceded conference on Foreign Missions, Mrs. Rev. R. A. Jamison, presiding, "The Field and the Need" was ably discussed by Mrs. Mary Copland and others. Mrs. William Findley read a very spicy paper on "Encouragements." An interesting and instructive question box was conducted by Mrs. Mary Calhoun, of Apolo.

Officers for next year : Pres., Mrs. Mary Copland; Vice Pres., Mrs. Sadie Leslie ; Rec. Sec., Miss Florence Stuart ; Cor. Sec., Miss Bell Dougall ; Treas., Mrs. C. W. Boucher ; T. O. Sec., Mrs. McGaughy ; Lit. Sec., Miss Jennie Marshall ; Junior Sec., Mrs. S. I. Swank. Our collection amounted to $2.75.

A resolution of thanks was voted to the good ladies of Vandergrift for their kind and generous hospitality. Adjourned to meet in Shearersburg Sept. 26, 1901. MRS. J. N. CRUSAN, Cor. Sec.